THE FIVE RACES OF EUROPE

GEORGE PILE

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FOREWORD AND DEDICATION

In these days of over-specialisation in the sciences it becomes the task of the layman to piece together the facts discovered by the experts. In the field of ethnology and race history there is an overall picture to be drawn. This attempt is made as authoritative as possible, short of original research, by a strict adherence to the published conclusions of the leading ethnologists over the last twenty-five years and by the very necessary inclusion of numerous passages from their works. Even then, until the co-ordination of all the data is undertaken by a recognised authority, it is necessary to advise the reader to study certain selected works in the original.

The second object of this short digest and commentary is to suggest that at least one scholar now confined to specialised research shall turn to the wider field indicated here. And this book is dedicated to the first who will attempt the task.

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THE FIVE RACES OF EUROPE

INTRODUCTION

There has been no popular reference book on race since the end of the last century when the scientists, dividing mankind into three primary groups, invented the term "Caucasian" to cover all the European peoples and most of those of the Near East. Although ethnologists have taken the subject much further since then, as a study it has become decidedly unpopular, with the result that among most people less is known about race than was known a generation ago.

The reason is that the study of race, like any other analytical science, has its applied side, which in this case is sociology and which again, like many other sciences, has been misapplied as the sport of politics. As science began to recognise that there was not just one but there were five primary races native to Europe, failure to lay sufficient stress on the distinction between race and nationality gave rise to many false claims and counter claims with nothing but political ambition behind them. The science of race became so mixed with political motive, used by small nations in demanding independence and large ones seeking expansion, taken up one moment and altogether rejected the next, that to the average person it seemed the easiest thing to dismiss it for a "myth," rather than accept the evidence of his own eyes. Well-meaning people, in what they believed to be the interests of peace, declared, and were applauded for declaring, that it was a pseudo-science. "To talk of race only leads to war," they said. "So let us forget it."

This attempt to ignore facts—and those which Nature has so clearly thrust at us—has not saved us from a war waged very largely over differing conceptions of race. And it could not, since it is not knowledge of race, but that dangerous half-knowledge, which must lead to misunderstandings, wars and civil strife.

Knowledge on this subject is needed not only as a contribution to peace, but also, according to the latest findings of no less an authority than Sir Arthur Keith, such knowledge is essential if we do not wish to undo the work of long ages of evolution. The evolutionary process, he tells us, is not bound to continue. Its continuance depends on the races

remaining separate. Mixing them will eliminate those more highly specialised traits and differences, physical and mental, which are at the same time the achievements and the stepping-stones of human progress.

This the reader can either applaud or deplore—when he knows what is meant by "race" and what the particular characteristics of the different races are.

Apart from such weighty considerations, race is a fascinating study for its own sake. "The proper study of mankind is man." To be able to recognise race types and piece together the racial make-up of people, wherever you meet them, may be valuable on occasions and it is interesting always. It adds vastly to the book of knowledge, helps in remembering faces and characteristics, gives a fresh incentive to travel and, in short, it opens up an entire new world, the existence of which is unsuspected by many people to-day. It is hoped that this small book will provide a key to a better understanding among all peoples, so that they may know one another better and appreciate why they act and think as they do.

CHAPTER I

DISTINGUISHING CHARACTERISTICS

There would be no doubt of the meaning of race if the evidence were always as plain to-day as it once was when the different types of human beings lived in sharply defined groups, each group marked by sharply defined physical and mental characteristics, with like producing like in every generation. Then we could say that such and such a race is the particular breed of people found only in this or that part of the world. Intermingling and interbreeding have made the picture confusing to the eye, and race has lost its geographical meaning. But though it has become more difficult to detect and define, it has not lost any of its potency as the most important factor in designing the shape of things to come.

To-day the different breeds still persist, like producing like, but sometimes under such difficulties that one or more generations are skipped in the process. Where race mixture has taken place different race types appear even in the same family. Almost every European nation has two and sometimes three different races variously proportioned among its population. Over some parts of Europe a race type which may be diminishing still shows itself here and there in the individual rather than the group and, as already said, several generations may be jumped before it reproduces its like. On the other hand, there are regions still peopled almost exclusively by one or other of the five primary races of Europe, and it is by studying the persistent characteristics of people in such regions as these that one is able to correlate one distinguishing physical characteristic with those that accompany it, together with the mental characteristics proper to them and so recognise the same features when they may crop up in unexpected places.

That is how it has been possible to decide that there are five, no more and no less, distinct races native to Europe. And this in spite of the fact that so many individuals show traces of more than one race, or the physical characteristics of one race and the mental characteristics of another.

With the facts established, and the questions of language and nationality set aside, it becomes clear that there is no such thing as an English race, a French race or a German race, or for that matter a Latin or a *Celtic race. The facts are strong enough to show that certain nations, while retaining their frontiers intact, their language almost unaltered in the course

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* See Index. Note: Except in this one instance the text is not interrupted by references to the notes and appendices. The object is to avoid distracting the reader unnecessarily, but should he desire elaboration of any point raised in the general text this may be found in the notes or appendices by reference to the Index pages.

of centuries and with little change in the size of their population have undergone a complete change in their racial composition by a minority race becoming a majority race, simply because conditions favoured it at the expense of the other. In southern Europe generally it is found that the mass of the people may be of one race and the ruling class be of another. In northern Europe, where class is not a question of race, class distinction has always been less pronounced.

Race is a carrier of characteristics which were fixed in the remote past, and its existence can be traced through those characteristics wherever they reappear. Before discussing the trend of race changes in Europe, it is necessary to examine the five different race types belonging to it.

Of the five races of Europe, the longest resident in Western Europe and along the shores of the Mediterranean Sea is the so-called Mediterranean race, still predominant in Spain and Portugal and parts of Italy and among the whites of North Africa and surviving to a less degree in the Balkans, where the type is diminishing, and in Britain, where it appears to be on the increase or resurgent especially in the industrial areas.

The other European races are the Nordic, Alpine, Dinaric and East Baltic. But for the British reader it is more interesting to begin with the two races most commonly found in Britain, namely, the Mediterranean which was the first to people these islands and the Nordic which came later to form the majority. The Mediterraneans are placed first as being the aborigines, although to-day representing only some 25 per cent. of our racial make-up.

The pure type of Mediterranean is not common here but, in spite of race mixture with the more prevalent Nordic, it still persists and most of us have some Mediterranean blood in us.

THE MEDITERRANEAN RACE

The physical characteristics of the true Mediterranean are dark colouring of hair, skin and eye; short and slender build, graceful, in fact, in every detail, with delicate extremities of hand, foot and ear; narrowness of head across the temples compared with the much greater distance from forehead to back, the back of the head projecting over the nape of the neck. The face is also long and narrow.

The physical characteristics of a race can be appreciated better in detail by means of comparison with others, and as we come to describe the other races, some of which are vastly different, especially regarding head shape, the descriptions should be easier to follow.

Mental characteristics go with the physical in the pure type but are variable where there has been race mixture which does not always show itself physically. Those proper to the Mediterranean race can be summed up as excitable, passionate, artistic, enthusiastic but quickly discouraged, great attachment to the family, lacking in a sense of social responsibility

and, above all, highly individualistic in practice if not always in theory. The Mediterranean is intensely patriotic but his patriotism is for the country rather than the race.

His instability is in line with his superficial outlook on life, inclination towards laziness and the extent to which he is swayed by the sexual life. He has a streak of cruelty and sadism when roused to resentment but is quick to forgive an injury. He is whole-hearted in his friendship which, however, can quickly turn to hate. Given to violence and lawlessness, he is unable to maintain unaided an ordered society. He is quickly dominated by any of the other more energetic races. On the other hand, under favourable conditions, he contributes more than most other races to art and culture.

Credit has been given to the Mediterranean race for the early civilisations of the Mediterranean Basin and is based on the assumption that Mediterranean man had these parts of the world to himself. But he was as much a subject race in the days of Athens, Crete and Babylon as the western branch of his race was to become in this country when the Nordics took possession of the British Isles.

THE NORDIC RACE

In Britain to-day the Nordic race outnumbers the Mediterranean by more than two to one. Or perhaps it would be more accurate to say that Nordic characteristics outnumber Mediterranean characteristics. And it should be observed that we are leaving aside the cosmopolitan population of the large cities and considering the people native to these islands and whose roots go back several generations. Among the latter we are almost entirely concerned with these two races which in Britain have lived side by side, first in separate and later in mixed communities, for the last three thousand years. In that period, while there has been no fresh infusion of Mediterranean blood there have been repeated additions to the Nordic stock from outside.

The suggestion that the British are a mixture of many races has no foundation unless it refers to immigration during the last half century and mainly affecting the town populations.

Such suggestions are usually made on the assumption that the ancient Britons, the Romans, the Angles and Saxons, Danes, Norsemen, Normans, Huguenots and Flemings were all or some of different races. Even including the *early* Romans, with the exception of certain of their camp followers, all the above were members of the Nordic race, which arrived here in successive waves beginning with that of the early Britons in 1103 B.C. It was towards the end of the Roman occupation of Britain that the denordicisation of Rome took place. And regarding the ancient Britons, a fact well established by Professor Waddell, but not sufficiently

appreciated on the continent, is the British origin of the Nordic peoples of Iceland and Scandinavia several centuries before the Viking age saw their partial return to these islands.

The physical characteristics of the Nordic race, which to-day, so far as Europe is concerned, is mainly confined to Britain, Scandinavia and North Germany, parts of France and the Netherlands and least mixed of all in Iceland, are: —

1. COLOURING:

The hair is fair, tending to golden tinge, the eyes blue or grey, the skin rosy or fair and, when exposed to strong sunlight inclined to redden rather than brown. Normally it looks cool and fresh. In youth the veins shine through, showing "the blue blood."

Hair colour is one of the first characteristics to be affected by the slightest race mixture, so that *almost* pure Nordics are found with quite dark hair, which will have been fairer in childhood, while the women folk retain their fairness longer than the men. And racial characteristics are generally retained longer in the female section of the population, which is a point to remember in tracing the ancestry of a people.

Among the men folk of the Nordic race the darker of them have more abundant body hair. The beard, which grows fairly thick, is curly and may contain a red tinge when this is absent from the hair of the head.

Colouring and stature are the chief distinguishing marks between the tall, fair Nordic and the short, dark Mediterranean. The proportions of the body, head shape and hair texture, which often provide striking points of difference between races, are in fact points of likeness between the Nordic and Mediterranean, the striking differences being in the colour of hair, skin and eyes and in the height.

2. BUILD.

The average height of the Nordic is 5ft. 8½in., compared with 5ft. 3in. for the Mediterranean. The legs are long and the hands and feet small compared with the rest of the body, as in the case of the Mediterranean but unlike the other European races.

3. HAIR TEXTURE:

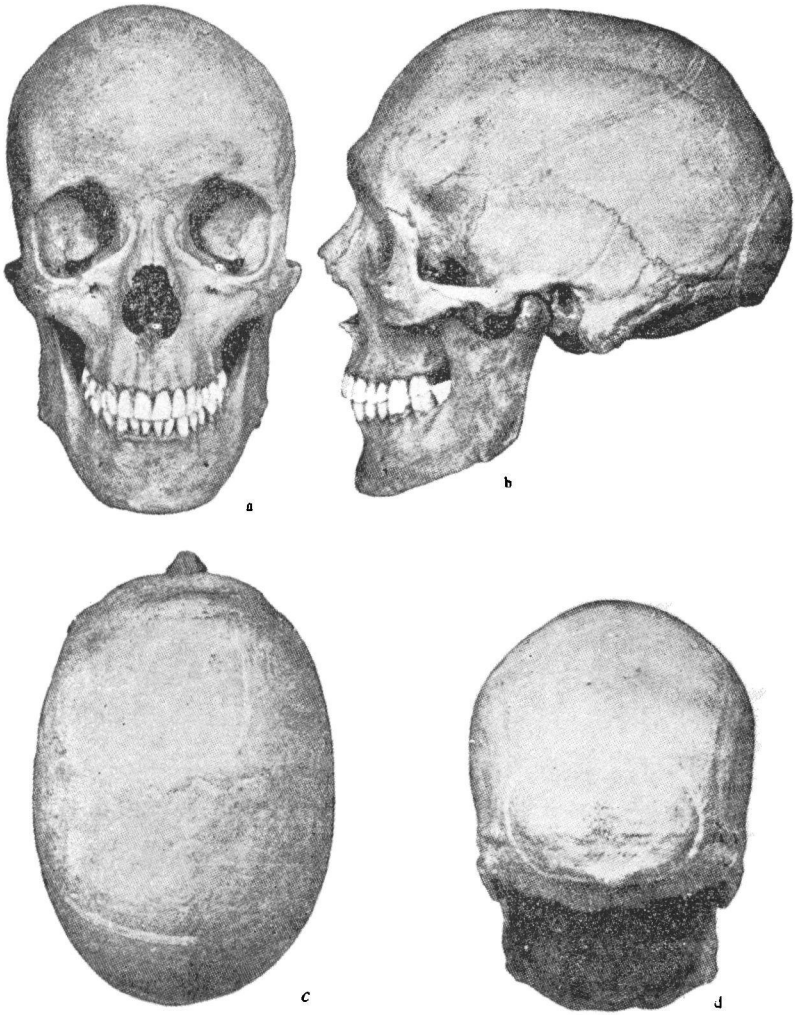
In childhood particularly the hair is soft and silky and may incline to curl.

4. HEAD SHAPE:

The Nordic is long headed, like the Mediterranean, and narrow faced. The forehead is a little higher and broader, flattish and backward bent, often with mounds above the eyes (though these are less pronounced in women and children). The eyes are deep set, the nose high-bridged and straight, the chin firm and clear-cut.

The mental characteristics of the Nordic race combine a steady temperament and sense of justice and self-discipline with a courageous and inquisitive outlook. But in stating this it is necessary to give also the other side of the picture.

With all his good qualities, of which fair-mindedness and trustworthiness are the greatest, the Nordic is not only capable of the most

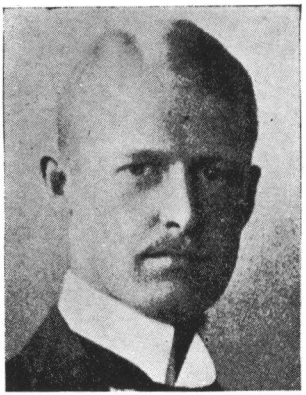


(1) *NORDIC SKULL : Cephalic index* 70 (*see p.* 14). *Facial index* 96.4 (*see p.* 13)

good, but also at times he is capable of the most harm. It is proverbial that when he "goes native" he can become more intractable than any. For good or bad he is the most effectual of all the races, which accounts for his dominant position over most of the globe during historic times.

Moreover his qualities are latent more than is the case with the qualities of the other races. The rough and tumble of life seems necessary to his development but it brings more out in him than in others.

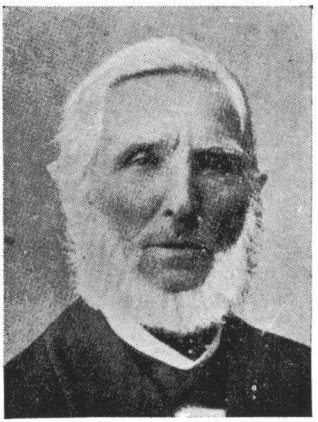
Thus his keener judgment is derived from mastering his own nature and understanding his own weaknesses, which enables him to mix with



(2) *Sweden*

(4) *Norway*

(3) *Sweden*

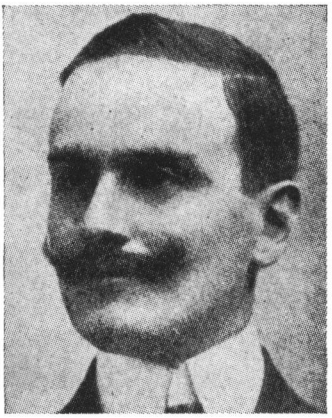


(5) *Norway*

Representing some 65 *per cent. of the racial characteristics of Britain*

but resist the influence of others. His insight into the nature of others comes later still, and meanwhile he is apt to demand of them the same standards which he has learned to set for himself. And he can be ruthless to a fault in imposing them. He is apt to give others what he considers good for them rather than what they want. When he tries this on his own kind it invariably leads to war and the undoing of much of his good work and the weakening of his own race. A lifetime is hardly long enough to cover the whole of the difficult road which the Nordic must travel before he is really fit for the position he instinctively believes is his in relation to the other races. (If this book will lead him to a quicker understanding

(6) *Rumania (Alpine strain)*



(8) *Italy*

(7) *Brasil*

(9) *Italy (Dinaric strain)*

The type aboriginal to the British Isles (Picts or "Pixies") and now about 25 per cent. of the population

of his own strength and weaknesses, especially in his dealings with others, it will have served its purpose, because it is on this that so much depends.)

His individualism takes the form of wanting to be judge of his own social obligations. Reckoning to know where his duty lies, he does not want to be told by others what he ought to do, but he is ready to obey the laws which tell him what he ought not to do.

Because he does not like to show his feelings, he is inclined to hide them from himself (self-deception), so that his reactions are not only concealed but are actually retarded. They are seldom expressed quickly

and vividly, though they do find expression in the arts. He has a considerable gift for recounting events and describing scenery, people and situations in verse, prose and for playwriting. He has a dislike of big cities and a love of nature. His energy turns at times to travel, exercise and sport and can evaporate in sudden desire for periods of laziness and prodigality and he is readily drawn into hazardous ventures.

While the adult Nordic is as hardy as any, his children are the most difficult to rear and, unlike all the other races, he hesitates to attempt to raise a family unless conditions are at least tolerable.

Thus the Nordic race can survive only where it is able to create its own standard of living. The Mediterranean in contact with the more energetic Alpine will sink in the social scale but will survive, whereas a Nordic minority, if forced to share the low standards of living natural to the Alpine, will quickly die out. In the Alpine parts of Europe Nordic families have survived so long as they were able to live a separate existence as the ruling class, but, once deprived of this position, as a racial element they have disappeared.

THE ALPINE RACE

When we come to the broad-headed Alpine race the centre of interest shifts to the Continent, for although there have been infusions of this race into Britain the traces to-day are not very marked among the native population. Some of this type established themselves here for a time according to the evidence of the round barrows. Others came among the camp followers of the various Nordic invasions, while the type is again prevalent among present-day arrivals from central and eastern Europe.

That on earlier occasions the Alpine has come in considerable numbers but failed to survive is shown by the skulls of the beaker folk. This suggests at least a stay of some duration and may account for the slightly broader head to be found among some of the people of Wales. But even this much modified form is not found to any extent in England. It is known that the Danish invasions brought a small broad-headed element with an otherwise purely Nordic influx and the traces remain in the Eastern counties, whereas the rest of population shows even less trace of the earlier and more extensive Alpine "settlements." It has been suggested that the Alpine, which is rapidly outbreeding the other races on the continent, failed to gain a foothold here because its members came as mercenaries, not bringing their women folk with them, and that those who survived combat would not be likely to produce large families with Nordic women because in those days the Alpine would not have been accepted on an equality with the Nordic. Whatever the reason may be, the Alpine elements which came into Britain in early times have survived only in a very modified form, and the broad head is most uncommon among the natives of these islands.

Of the physical characteristics of the Alpine race broadness of head is the first to note, the breath being almost equal to the length and, in some cases, equal to it or actually exceeding it. The skull, viewed

from above, is almost round and, once seen cannot possibly be confused with any variations which occur in the Nordic or Mediterranean types.

Only slightly taller than the Mediterranean, the Alpine has relatively short legs, broadness and shortness being repeated in the hands, fingers and feet, while the short neck and broad face give the impression of heaviness.

The eyes are more prominent than in the Nordic and Mediterranean and appear to be smaller as the slit is shorter, and they are more heavily lidded. As the Alpine race is not common in Britain, it is very often this thickness of eyelid in people of the Alpine race which strikes us when we say that such people have a "foreign look," a thing which the average person finds easier to spot than to define.

Other facial characteristics of the Alpine, where there has been no crossing, include fleshiness in the upper part of the face which in old age takes on a flabbiness. The nose is short and flat and the chin is broad and rounded but not prominent.

Although the eye colour, as with the Mediterranean race, is brown, observers agree that there is a distinct difference and refer to the "warmth" in the Mediterranean eye which is lacking in the Alpine. Again the skin, though dark like the Mediterranean, has a yellowish tinge and the hair, also dark, is coarse and stiff.

* * * * *

Hair texture is one of the prime factors in distinguishing the main divisions of mankind. This and the head shape of the Alpine, East Baltic and Dinaric, suggest that these last three European races may have closer affinities with Asia than their geographical distribution might suggest, although they do become more numerous towards the East. Alpine and Alpine mixtures form the majority to-day from Poland westward to points on the coast of France. All students are not agreed as to their origin as a distinct race, that is whether they date back to pre-history in their present type or whether they have developed from the residue of the various Mongol invasions of Europe. They seem to be most prevalent along the line of these invasions, of which there have been no less than four in historic times.

The word Alpine relating to race has little to do with the Alpine mountains in these days, but it was in the high mountainous parts of central Europe that the race long persisted without much interference from other races until it gradually made its peaceful incursions to other parts, so that now the type is common as far afield as Italy in the south and the Balkans to Holland and Denmark in the north.

Adopting the native language wherever it goes, the Alpine race has been the subject of much argument by students of the race question misled by philology. The appearance of the Alpine in Brittany, for example, has given rise to the erroneous belief, based on language likenesses, that there is some race affinity between the modern Breton and the early Briton. The fact is that the modern inhabitants of Brittany are not descended from

the Nordic Bretons, who gave that part of France its name, any more than the average Frenchman is descended from the Franks.

Taking Europe as a whole, the Alpine race must be given first importance numerically, particularly as it is increasing at a greater rate than the others and will increase at a still greater rate as a direct result of the second world war. Conditions in Europe to-day give it an extra advantage over the other races as it can survive and breed on a much lower standard of living than can the Nordic. Whatever the political situation in Europe may become, a great area of the Continent will become more than ever racially akin to Asia. And this observation includes Germany, where forty per cent. of the population were Alpine before the war—accounting for the so-called "square head" characteristic in many parts of Germany and the essential difference between the German temperament and the British, the Nordic-Alpine mixture as opposed to the Nordic-Mediterranean mixture.

Lothrop Stoddard in his chapter on Alpinised Germany in *Racial Realities in Europe* throws light on the tendency (which the war and its aftermath will have increased) for Germany to become not less but more Hunnish in the true sense of the word.

> "Modern Germany," says Stoddard, writing in 1924, "is the victim of a tragic delusion; the delusion of believing that she is still what she was in the past . . . In her early days Germany was inhabited by a very high-grade Nordic population. To-day, throughout the greater part of Germany, the tall blonde Nordics have been largely replaced by members of the thick-set, rounded-headed Alpine race, which ranks below the Nordic in both energy and intelligence. . . .
>
> "For a time all Western Europe was Nordicised. The leaders of the invading Nordics became the ruling class, while their followers settled down on the land as yeoman farmers. The native Alpine and Mediterranean inhabitants of the former Roman provinces, greatly lessened in numbers, were either reduced to serfdom or were driven into the remoter or less fertile regions. Even in Italy and Spain the Nordic conquerors must at first have formed a large percentage of the population, while France was largely Nordic in blood.
>
> "Then began the long process of de-Nordicisation, which has gone on steadily till to-day. This ebbing of the Nordic tide first showed itself in Italy and Spain. Handicapped by too warm a climate for their northern constitutions and absorbed by intermarriage with the more numerous populations, the Nordic element in Italy and Spain rapidly diminished, except among the upper classes, which, protected from field labour by their rank, and guarded against frequent intermarriage with the native masses by race-pride or caste laws, retained a larger proportion of Nordic blood.
>
> "All over Western Europe, however, the chief reason for Nordic decline seems to have been war—the great scourge of the Nordic race. Energetic and warlike by nature, Nordics never fought so fiercely as when fighting each other. . . .
>
> "The Thirty Years' War . . . dealt Germany a blow from which she never recovered . . . the climax of political disunion envenomed by religious fanaticism . . . neighbouring nations took a hand in the grim game and fought out their quarrels on German soil. In those thirty years the German stock had been changed almost beyond recognition (having lost nearly two-thirds of the entire population). Gone were nearly all those fine strains which had been Old Germany's strength and glory. This was particularly true of Germany's 'gentle blood.' The type that we call the 'gentleman' had been

numerous in mediæval Germany. When the Thirty Years' War was over, about all that was left alive in Germany was a brutalised soldiery and the toughest of the peasantry.

"The Thirty Years' War was followed by a generation of squalid poverty. In those wretched conditions the Alpines, more stolid and coarser fibred than the Nordics and with lower living standards, had a better chance of survival. The upshot was that when Germany emerged into better times she was racially much changed. Instead of being predominantly Nordic, as she had been hitherto, Germany had become mainly Alpine in blood. And the race lines which were then laid down were substantially those which exist to-day. The Nordic elements of Southern and Eastern Germany had been largely destroyed, the peasantry being practically pure Alpines, while such Nordic blood as did remain was chiefly confined to the upper classes. Only in Northern Germany, particularly in the north-west, where the Slav tide had never penetrated, did the population remain essentially Nordic in type."

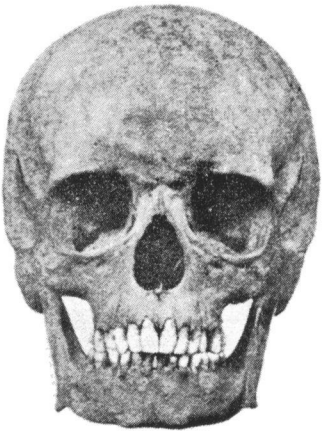
The use of the word Slav will recall to the reader the often discussed Pan-Slav movement which played a big part in Eastern European politics in the last century, and again after the last war, and is now receiving fresh impetus largely stimulated by Russia. Does the use of the word Slav imply what we call Alpine? Is there not a Slavonic race? There are three races in Eastern Europe which speak Slavonic languages, and if these races—the Alpine, Dinaric and East Baltic—are superficially alike in some physical respects they are nevertheless distinct races. Only in so far as the Alpine is the most numerous of them can it be said that the Slav is of the Alpine race and that the Pan-Slav movement is an Alpine movement. But to a very practical extent it is true that in the Pan-Slav movement the Alpine has found an extra means of consolidating his position as he advances westward.

* * * * *

The mental characteristics of the Alpine race thus become an important study, especially when it is realised that it is to this section of the population of eastern and central Europe that the term Hun is properly applied. Its mixture with the Nordic seems to have brought out the least desirable traits of both races. This is not necessarily the result whenever races are crossed, but in this particular case there are the unpleasant characteristics of many central and eastern Europeans to bear witness.

The Alpine left to his own resources, and not whipped up into any mass movement, lives a peaceful communal life. But as he is mentally of the herd and likes to feel that his ideas are in agreement with the majority, he is easily drawn into mass movements. Stolid, unimaginative, lacking in initiative and amenable to discipline, he does not become a factor in politics except as very useful cannon fodder for his more ambitious exploiters. His weakness is his worship of uniformity, so that he is the stuff of which totalitarian states are made.

He has no aspirations to greatness, but a hatred of it in others, and his conception of democracy is that it should enforce equality. Yet he will follow and worship leaders who give lip service to the idea of equality. He will thus support groups and mass-organisations led by others, and whether these are of the German or Russian brand makes no difference

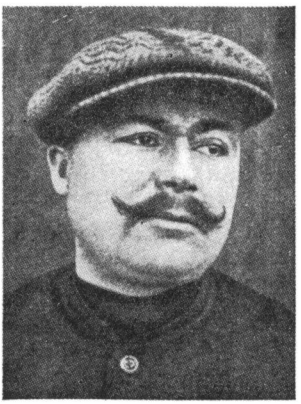


(10) *ALPINE SKULL: Facial index*, 83.33

(12) *Czecho-Slovakia*

(13) *ALPINE SKULL: Cephalic index*, 84.61 (*see p.* 14)

(11) *Walloon*



to him so long as he is one of the crowd. In France, where he has not so far been thus exploited, he has by thrift and industry gained a place as the typical *bourgeois* element and again as the *rentier*. In England the small and much diluted Alpine element has asserted itself strongly in times of political upheaval, as in the case of Cromwell's rebellion. The Alpine being a natural "Leveller," it is significant that the anti-Monarchists were recruited mainly in the Eastern Counties—the area where what little broad-

(14) *Ukraine*

(15) *Austria*

(16) *Side view of skull shown on facing page*

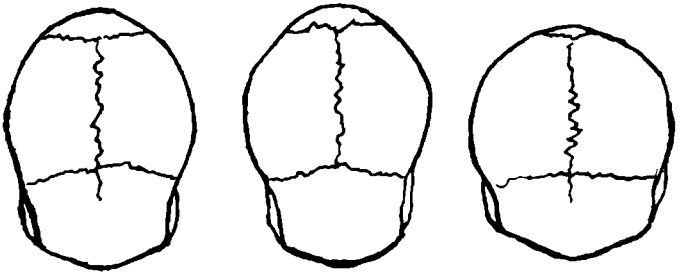
FACIAL INDEX

The facial index is the height of the face measured as a percentage of the breadth. The height is the length from the top of the nose (between the eyebrows) to the lowest point in the chin; the breadth is taken at the cheek-bones. A low index (less than 85 on the skull or 84 on the living head) shows a broad face. Skull measurements 85 to 89.9 are reckoned middling and 90 and upwards narrow (88 on the living head)

headedness survives in the native population is mostly found—while Republicanism to-day is notably strongest in the Alpine parts of Europe.

The Alpine is lacking in a sense of humour and particularly resents jokes against himself. Under the effects of alcohol he quickly loses his reserve. His sexual life is described by Gunther as "practical and joyless." He is not particularly noted for honesty or cleanliness. His ideal is to amass sufficient money to retire early from active life, but in achieving this ambition he is hard-working, thrifty and temperate, his women folk being even more so, while the Alpine child is keenly observant, somewhat distrustful and practical in applying the lessons of experience.

One German observer, Hans K. Gunther, who is refreshingly frank concerning the conflicting racial elements in his own country, says that "fraud, blackmail and threats would seem to be more frequent in the predominantly Alpine parts of Germany" while "the German districts with East Baltic blood have 'a heavy proportion of crime'; so it is with East Prussia, Posen and Silesia, particularly in respect of dangerous bodily injuries, and light and serious theft."



(17) *NORDIC* (*dolichocephalic*) (18) *MEDITERRANEAN* (*dolichocephalic*) (19) *ALPINE* (*brachycephalic*)

CEPHALIC INDEX

A skull is long (dolichocephalic) if the width as seen from above is less than 75 per cent. of the length from back to front. It is middling (mesocephalic) between 75 and 78.9 and brachycephalic from 80 per cent. upwards.

THE EAST BALTIC RACE

The East Baltic and the Dinaric are the last of the five distinct European types to have been recognised as separate races since ethnologists began to sort out the mixed elements in what had previously been sweepingly termed the " Caucasian Race." They are more strictly localised than the widely dispersed Alpines, less mixed and therefore more easily distinguished. Characteristics which at first sight might suggest a crossing of Alpine with Nordic in the case of the East Baltic are too firmly fixed to be accounted for by any such happening in historic times. And there is also the fact that, where such crossings do take place all over the continent, the result is different from the types found in the East Baltic area.

Whereas the Alpine race can be studied at first hand in almost any part of Europe and from among the latest arrivals in our big cities, the East Baltic race has not spread in any great numbers from its broodland of North-west Russia, parts of Finland and the East Baltic countries generally and again parts of Eastern Germany. But the type is to be found in England and is said by some observers to be on the increase over here. Also in America, where the European race matrix is reproduced with representatives of all the five races from this continent, the East Baltic is found sometimes among the later Scandinavian arrivals, those from Finland particularly.

Physically the East Baltic is similar to the Alpine except in colouring. He is not so much fair like the Nordic as colourless.

* * * * *

These two characteristics, which are near to the Alpine in build and near to the Nordic in colouring, when found together and allied with mental characteristics distinctly its own, mark off this type as a race in

which like reproduces like and which is to be found in one particular area. The type may have been fixed by long and continual crossing of Nordic and Tartar blood in prehistoric times.

Origins are problematical and anyone is entitled to his theory but, however we may account for this numerically small section of humanity wedged between northern Europe and northern Asia, its special physical and mental characteristics are to-day accepted as distinct.

* * * * *

The East Baltic has the same breadth and stockiness of build as the Alpine with if anything broader shoulders, and in the head shape, which is also short from front to back, the forehead is set more forward. So also is the jaw, but not the chin. While the chin is receding, the facial bones of cheek, as well as jaw, are prominent. The East Baltic head is also slightly larger than the Alpine. And, as already remarked, the most striking dissimilarity from the dark skinned, dark haired and dark eyed Alpine is in the lightness of these features in the East Baltic.

But this lightness is unlike the richer rosy hue of the Nordic. The East Baltic is ash blond, with watery blue or grey eyes and a greyish skin.

Comparing his mental characteristics with those of the other races, he shares the Alpine's communal instincts, his lack of individualism making him the very opposite of the Mediterranean in the social sense. And yet he is like the Mediterranean in his quick changes of humour from uncontrollable rage to equally uncontrollable remorse.

In his tendency to self-reproach and his sense of the histrionic he appears to have no equal. His talents include music and dramatising. He is a good observer of human nature, inclined to believe in destiny, an inveterate dreamer and is robbed of creative power by an impractical streak in his nature which shows itself in his reluctance to express really decided opinions.

His deeds, kindly and generous as they are sometimes, or brutal and vengeful as at others, speak louder than words. He is confused and vague except when driven by some strong desire such as revenge. Given a definite target, as it were, he becomes clear-sighted, patient and cunning.

Given to bouts of hard work followed by reckless spending, he would seem to be his own worst enemy. So that he is happiest when led, provided he is well treated, and his sense of patriotism renders him easily led or as easily misled. He can become almost as dangerous when boisterous as when enraged. The East Baltic, whose description here is a faithful account of what other observers have recorded, one would sum up as being too much inclined to act without thinking and to think without acting.

THE DINARIC RACE

In the Dinaric we find the third of the broad headed or round headed European races, but differing in most other respects from the round headed Alpines and East Baltics. In fact, the only further likeness is in the dark

(20) *Sweden*

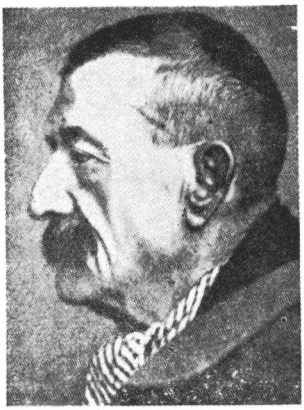
(21) *Sweden*

colouring of hair, skin and eyes as between Dinaric and Alpine. Otherwise the Dinaric is distinguishable by the fact that it is the only *European* race combining shortness of head with length of face and with tallness. It is the second tallest race in Europe—5ft. 8in. being the average height for the men, while extreme tallness is frequent. The race outside Europe with which it seems to show some affinity, and with which we shall not be concerned here, is the Hither Asiatic or Armenoid, but even there the likeness is physical rather than mental. Attention is drawn to the possibility of Asiatic origin because of the peculiar geographical distribution of this race. It is settled almost exclusively in two widely separated regions—one settlement with its northernmost tip in Germany, broadening out southward to include a wider section of Austria, particularly lower Austria, and Northern Italy, in all of which countries it is mixed with Alpine, and down through Yugoslavia, where it is least mixed, and to Greece, where it is again mixed with Alpine and Mediterranean; the other settlement being Ukraine—the two settlements thus being divided by a wide belt of the more generally Alpine and partly Mediterranean population of Roumania and Southern Poland.

The geographical distribution of the races will be made clearer, with some attempt to trace their earlier distribution back to the classical era, in the next chapter. The above is sufficient to give a rough picture of the area inhabited by the race under discussion—the tall, dark, long faced and short headed Dinaric, running up through the Western Balkans into parts of Germany, with an eastern section completely cut off in Ukraine.

The physical characteristics of the tall, dark, short headed and long faced Dinaric bring together many features which are found opposed in the other four races of Europe.

The short head of the Dinaric goes straight up at the back as if it were a continuation of the nape of the neck, while the forehead slopes back. To complete this profile, the nose is very prominent with a fleshy



(22) *Top left : Germany*

•

(23) *Top right : Austria*

•

(24) *Right : Hungary*

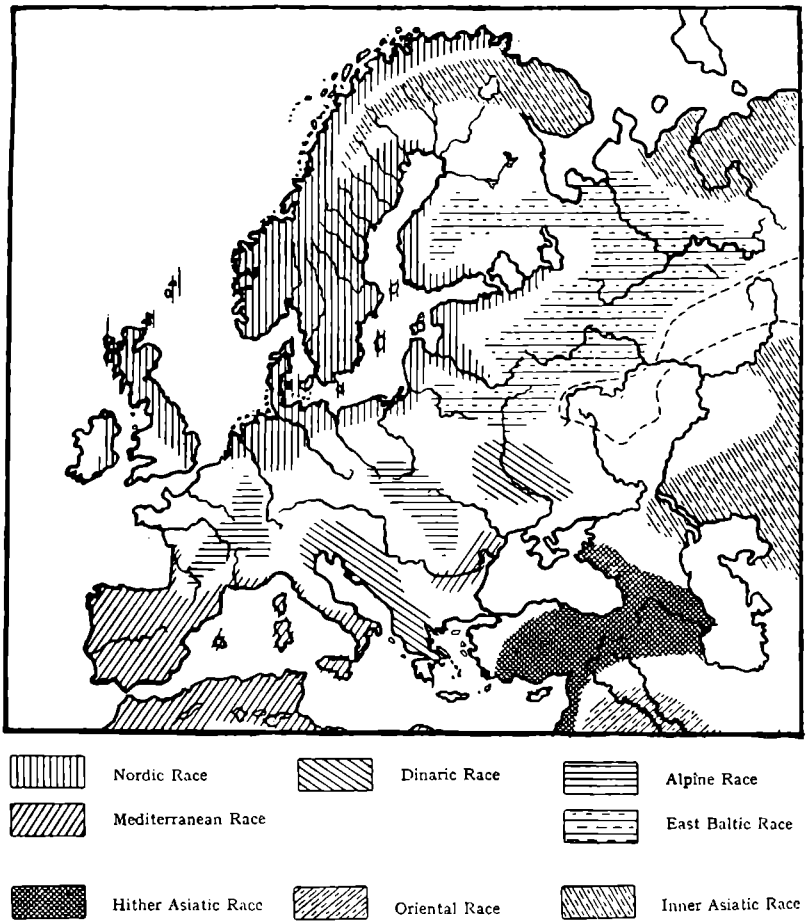
ending, and the side view shows more of the septum than in the other races.

The eyes are dark brown, with a heavy upper lid, often lacking the covering fold and thus rendered smooth looking. The hair is dark, growing fine and thick and is usually curly, while there is strong growth of beard and body hair. Judged by Northern standards, the skin is brownish.

In mental characteristics the Dinaric is rated by some observers as second among the European races in the qualities which make for good neighbourliness.

The Dinaric has been studied most closely by the German ethnologists and while we have to rely on their testimony we must find this interesting because, although the Dinaric has little numerical strength among the four races which comprise Germany, he is held in high esteem. Physically he is far removed from the Nordic. Numerically he counts little as a political factor, and yet they rate him high for his social qualities. When he is described as downright, trustworthy and with a love of home and a good

RACE MAP OF EUROPE



Position prior to the second world war (see Note h)

tempered, cheerful disposition, brave but reckless and improvident, we may assume we have a fair picture.

All observers agree that he has a love of nature and a gift for music, song and languages, all of which is offset by somewhat primitive habits. These combined with a sharp sense of honour make him ever ready to fight in defence of it, when he is not particular as regards weapons.

His rough and ready sociability and somewhat uncouth behaviour do not make his neighbourliness welcome except to his own kind, but within that sphere there is the orderliness of natural honesty. At the moment he is being exploited to form the spearpoint of the "Pan-Slav" movement and his fighting qualities are not to be disregarded. The Serbs are mainly Dinaric.

CHAPTER II

DISTRIBUTION

To the student of race it is clear that the shape of things to come will be determined by the racial characteristics of the people. In turn it will depend on the handling of events, but only in so far as these events affect the changes which are always taking place in the racial composition of the world's population. The destruction of a race or the weakening of some races to the advantage of others—these are the things which will characterise the world as a place to live in. Forms of government and institutions will work out, not according to the ideas behind them but according to the nature of the people who survive to implement them. The way the world will live will be determined by the preferences and capabilities of its inhabitants, their aptitude for science and art, their standards of conduct, their ability to preserve or build on what has gone before. These human characteristics and temperaments, varying according to race, are almost as old and certainly as enduring as the hills shown on the contour maps, and much older and far more enduring than the national frontiers shown on the political maps of the world. But the popular atlases do not yet include maps showing the racial distribution over the globe. The reader will agree that if racial characteristics run as deep and as clear cut as described in the preceding chapter, then here is a factor to be borne in mind in assessing the shape of things to come, and this cannot be done without the aid of a race map of the world to-day and some pointer as to trends and tendencies which may produce a very different race map to-morrow.

Histories written when little was known concerning race, or to-day by authors who still know little of race or prefer to disregard it, again lack this important factor as something from which lessons can be drawn. Without some knowledge of race history, for example, anyone knowing the present day distribution of the races would automatically assume that the ancient Persians were Orientals like the present inhabitants of Persia, that Carthage was founded by the Moors, Rome by the ancestors of the modern Italians, that the Athenians of the days of Pericles were a Mediterranean people and the Pharaohs dark skinned. At this point I will only say that these are popular misconceptions which make it impossible for those that hold such beliefs to appreciate the significance of present day events and tendencies. And the reader is invited to hold in reserve any preconceived ideas on the Ancient World, if they are such as I have mentioned, in turning to the race map of Europe and the distribution of its races in the latterly colonised lands outside Europe.

Just as a knowledge of race makes for a better understanding between individuals, it makes for a better understanding between nations. Some will see why they have certain tastes and needs in common and, what is more important, some will see why their tastes and ideas do not agree.

Knowledge of race provides a scientific basis for that most important of all agreements in a complex society of nations where toleration is so necessary to peace—an agreement to differ.

There are two dozen different nations in Europe, but their vital needs and legitimate aspirations and their preferences for this or that form of government are not sharply different in every case. They can be traced to five different racial elements, here simple and straightforward, there complicated and interlaced. In contrast to the clear-cut national frontiers, the racial boundaries as seen on the accompanying map are blurred and bear sometimes little relation to the political map, which, as it were, has been painted on top of an earlier picture which still shows through. Only it is more than that. The race map of Europe shows the foundation of its history and its changes are the most momentous happenings in history.

1—RACIAL COMPOSITION OF THE EUROPEAN NATIONS

The reader will have gathered some idea of the racial distribution in Europe from the previous chapter describing the races. Now, from a racial point of view, let us study the various nations.

It will be remembered that the Nordic race is predominant in Britain, Scandinavia and through Denmark, northern Germany and along the shores of the Baltic States, where it mixes with the East Baltic race up to Finland.

Norway, Sweden and Iceland are from 80 to 95 per cent. Nordic.

The British Isles are about 65 per cent. Nordic, 25 per cent. Mediterranean and 10 per cent. other races, mostly of recent admixture from Alpine types.

In Germany, which was reckoned before the second world war to be still 60 per cent. Nordic, counting the pure types and the Nordic blood in the mixed types, the remainder is mainly Alpine. It is the Alpine element so strong in Germany and almost negligible in Britain which accounts for the great differences often found in the national temperaments of the two countries. Germany is also possessed of some East Baltic and some Dinaric, neither of which are to be found to any degree in Britain. The second most numerous race in Britain is the Mediterranean—the only one of the five European races not found in Germany.

Denmark, Holland and Belgium have a large proportion of Alpine, and in Belgium the Alpine element is so rapidly increasing that by now it probably predominates. The Walloons are Alpine and the Flemings are Nordic.

The Alpine race is shown at its strongest in France, where it already does predominate, and, as already stated in Germany, Czechoslovakia and Poland and down into the Balkans where it merges with the Dinaric, the Mediterranean and Asiatic mixtures.

France then is shown as predominantly Alpine with a large proportion of Mediterranean types in the South. Owing to changes in the last hundred and fifty years, France now has only about 15 per cent. of Nordic blood,

whereas the original Franks, Normans and Burgundians were all of the Nordic race. The change dates largely from the French Revolution and the Napoleonic wars.

Mediterranean predominance is shown in Spain and Portugal, along the Riviera, in the southern half of Italy and on the western shores of the Black Sea.

Spain makes an interesting comparison with Britain, the main elements in both cases being Nordic and Mediterranean but with very different proportions, the Nordic element in Spain having been reduced to about 10 per cent. Incidentally the Basques, for long somewhat of a puzzle to ethnologists, have been identified by some observers as akin to though of darker colouring than the East Baltic, their presence in one isolated spot in the north of the Spanish peninsula possibly to be accounted for in the same way as the presence of this race in Hungary, the Magyars being of East Baltic origin with a dominating Inner Asiatic strain—invaders who managed to establish a settlement far from their point of origin.

But on the whole Spain is Mediterranean. So is Portugal, where again the Nordic element has almost disappeared in recent centuries, while there has been much importation of Negro strains into the Portugese population.

The same is true of southern Italy, while the north of the country is largely Alpine. Nordic blood remains in some of the Patrician families, as it does among the aristocracy wherever it survives in Europe.

Yugoslavia and Albania are Dinaric in the general run.

Greece, once predominantly Nordic, except for the Helots, who were Mediterranean, and which once knew a racial make-up very much like that of present-day Britain and later like that of present-day Spain, is now a mixture of Mediterranean, Alpine and Dinaric plus some Hither Asiatic.

Rumania is mainly Mediterranean with very few Nordic families apart from the Royal House.

Bulgaria's European population is much the same as that of Greece.

In Poland, although mainly Alpine, Nordic blood survives, or did until this war, in a large proportion.

Austria's racial history is much the same as that of Poland. The old aristocratic families were Nordic, but their fate is uncertain. Parts of Austria are Dinaric.

Lithuania, Latvia and Estonia are Nordic and East Baltic, the once predominant Nordic element having been greatly reduced as in the case of Russia, the 1917 Revolution and the losses in the early part of the second world war having drained Russia of most of her Nordic blood, as the French Revolution and the Napoleonic wars did for France.

2—WORLD DISTRIBUTION OF THE EUROPEAN RACES

To locate all the settlements of European people we have to extend our race map into every continent. During what is known as the "colonising period," dating from the discovery of America in the sixteenth

century, as everybody knows, vast areas of the New World together with the British Dominions and the Dutch, French, Italian, Portuguese and the once great Spanish Empires, have to varying degrees become white man's countries.

What is also generally known, but little considered, is the fact that in the early days of this particular colonising period the Europeans who went out as pioneers were mainly representative of but one of the five races.

Britain, France, Belgium, Holland and even Spain and Portugal, which were the competitors for the new lands, were all far more Nordic in their racial composition than they are to-day.

Here are some of the facts not so well known: The Nordic race is more numerous outside Europe than it is in it. What is popularly termed *the* colonising era is but the latest phase of a colonising era which goes back over many thousands of years, and there were long periods in prehistoric times which would give a similar picture of the white man's predominance over much of the globe.

To take the position to-day, European influence again seems to be receding, that is, in those countries where the white man's position has been that of a ruling minority as in India particularly. He has established a stronger hold in Africa and is predominant in North America and Australia and New Zealand.

In Australia and New Zealand the white population is more Nordic than in any European country to-day, except for Scandinavia. In fact, as Scandinavia is to Europe, so Australia and New Zealand are to the rest of the white man's world. The remainder of the whites in those two countries are mainly Mediterranean and Alpine, composed of later arrivals. For a time Australia accepted settlers only from north European countries.

South Africa would show much the same racial composition among the whites, the early Dutch settlers being mainly Nordic and partly Alpine, while the British are mainly Nordic plus Mediterranean. The same applies to other parts of Africa where there are white settlements, the whites are mainly Nordic with Alpine and Mediterranean strains where the colonists are from northern Europe. Where the colonists have come from Portugal, France and Italy, however, they have interbred considerably with the native population.

The same has happened in South America, although there a few of the old Portuguese families have managed to remain less mixed than the Portuguese at home.

If we take into account the prehistoric excursions of the white man into Asia and his gradual absorption among the native populations of Persia, India and even China, there is even there a residue of Nordic blood, particularly among the Indian Princes, and even the Manchus were of remote Nordic descent. But these are matters outside the scope of this chapter. The passing reference is occasioned by the fact that history is repeating itself once more in countries which a few generations ago seemed firmly established as white man's lands.

At the present day Canada in its white population is mainly Nordic where it is British and Alpine where it is French, although among the

French section there is Nordic blood in the older families, especially those which fled the French Revolution.

The United States has undergone considerable changes in the racial composition of its white population in the last century. To-day this includes representatives of all the five races of Europe. Up to a century ago it was predominantly Nordic. The most valuable contribution to this subject and the only thorough analysis of the United States population is made by Madison Grant. In "The Conquest of a Continent" he records the opening up of every new state, giving the numbers of families involved, stating from what part of Europe they came, and marking the date from which immigrants from southern and eastern Europe began to arrive, in what numbers and where they settled. Without going into the details, it can be said that the United States, once predominantly Nordic, is becoming increasingly Alpine and increasingly mixed, largely through the Alpine element, with the coloured population.

Madison Grant, like Lothrop Stoddard, was an opponent of the "Melting Pot" policy. There is a passage in "The Conquest of a Continent" in which he epitomises the attitude with which he and his school approach this question of race as *the* link between Britain and the U.S.A. It is interesting that this approach based on the ties of kinship should come from America rather than the Mother Country, and that although politically Britain has ceased to be the Mother Country of the United States many Americans still regard Britain in that sense racially. Writing in 1933, Madison Grant says: —

> "As Americans we are faced with the necessity of assuming our share of a burden which has been carried by Great Britain for the last three centuries—that is 'the White Man's Burden'—the duty of policing the world and maintaining the prestige of the white man throughout the Seven Seas. . . .
>
> "America must sympathise with the firm resolve of the handful of white men in South Africa to control and regulate the Negro population. . . . The same problem arises in Australia and New Zealand, where the whites are determined that their civilisation shall not be swamped by Orientals.
>
> "We must also sympathise with the Whites in Kenya Colony in their opposition to a filling of their country with cheap Hindu labour. As Americans we can understand the Negro and recognise his cheerful qualities, but we can have little sympathy with the Hindu who we have expressly barred from our Pacific Coast. . . .
>
> "Similar dangers exist on the Pacific Coast of Canada. The struggle for the maintenance of the supremacy of the white man over the native, or for that matter over the non-European, until now has been maintained by Great Britain alone. Her ruling class has given the world the greatest example since the days of Rome of a just, fearless and unselfish government, but apparently the native does not desire such a government. . . .
>
> "California is determined that the white man there shall not be replaced by the Chinese, the Japanese, the Mexican, or the Filipino. The Eastern States should face this problem understandingly, and recognise the simple fact that the white men on the Pacific Coast of the United States and Canada are determined to maintain a white ownership of the country, even though the East has been willing to see New England swamped by French Canadians and Polaks and the industrial centres of the North filled to overflowing with southern and eastern Europeans."

Grant was a strong advocate of Nordic exclusiveness and supremacy

as the basis for Anglo-American co-operation, since it is through their Nordic elements only that these two countries are related:

> "We see the Nordics again confronted across the Pacific by their immemorial rivals, the Mongols. This will be the final arena of the struggle between these two major divisions of man for world dominance and the Nordic race in America may find itself bearing the main brunt.
>
> "In the meantime, the Nordic race, that has built up, protected, and preserved Western civilisation, needs to realise the necessity of its own solidarity and close co-operation. Upon this mutual understanding rests the peace of the world and the preservation of its civilisation."

This is the problem set up by students of race in America and it is the problem which confronts us when we extend our survey to the world outside Europe, the problem of what Lothrop Stoddard terms *The Rising Tide of Colour*. In his book under this title, published in 1922, this American author says: —

> "The man who, on a quiet spring evening of the year 1914, opened his atlas to a political map of the world and pored over its many tinted patterns probably got one fundamental impression: the overwhelming preponderance of the white race in the ordering of the world's affairs. Judged by accepted canons of statecraft, the white man towered the indisputable master of the planet. Forth from Europe's teeming mother-hive the imperious Sons of Japhet had swarmed for centuries to plant their laws, their customs and their battle-flags at the uttermost corners of the earth. Two whole continents, North America and Australia, had been made virtually as white in blood as the motherland; two other continents, South America and Africa, had been extensively colonised by white stocks; while even huge Asia had seen its empty northern march, Siberia, pre-empted for the white man's abode. Even where white populations had not locked themselves to the soil few regions of the earth had escaped the white man's imperial sway, and vast areas inhabited by uncounted myriads of dusky folk obeyed the white man's will . . . of 53,000,000 square miles which (excluding the polar regions) constitute the land area of the globe, only 6,000,000 square miles had non-white governments, and nearly two-thirds of this relatively modest remainder was represented by China and its dependencies."

Then the author shows on what a slender thread this power depends.

Taking the world as a whole the whites are outnumbered by two to one, but that is when we include those living in Europe and in those largest parts of Europe which have no connection with and have played no part in the colonising and administering of nearly eight-ninths of the rest of the world. The motherland of this expansionist movement is properly only the western end of Europe, so that the whites involved in this comparison are outnumbered by far more than two to one if you consider only the populations of Britain, Scandinavia, France, the Low Countries, Germany, Spain and Portugal. And outside Europe, where the whites are in direct contact with the coloured world, they are outnumbered eleven to one.

This gives an idea of the race map of the world and what an unstable thing it is. We are witnessing now how the latest war has hastened the withdrawal of the white man's influence in Asia, but we need to go back to the 1914-18 war for the beginning of this decline.

Though that war resulted in a further extension of the white man's nominal control, it did not strengthen his position. Stoddard continues: —

> "The coloured world suddenly saw the white peoples, which in racial matters had hitherto maintained something of a united front, locked in an

> internecine death-grapple of unparalleled ferocity; it saw those same peoples put one another furiously to the ban as irreconcilable foes; it saw white race-unity cleft by political and moral gulfs which white men themselves continuously iterated would never be filled. As coloured men realised the significance of it all, they looked into each other's eyes and there saw the light of undreamed-of hopes. The white world was tearing itself to pieces. White solidarity was riven and shattered. And—fear of white power and respect for white civilisation together dropped away like garments outworn. Through the bazaars of Asia ran the sibilant whisper: 'The East will see the West to bed!'"

Stoddard then gives numerous instances from the "chorus of mingled exultation, hate and scorn" which, he says, "sounded from every portion of the coloured world. Chinese scholars, Japanese professors, Hindu pundits, Turkish journalists, and Afro-American editors, one and all voiced drastic criticisms of white civilisation and hailed the war as a well-merited Nemesis on white arrogance and greed."

Then he expresses the strongest doubts for the future. He does not invite us to draw a lurid picture of Asia under a new Genghis Khan drawing upon the inexhaustible manpower of China for a new sweep across Europe, though that is the danger which is confronting us as the direct result of the second world war and which would be a repetition of what has happened four times already in the last fifteen hundred years. He is writing in 1922 and he foresees the swamping of the white world not by armed force from outside but by peaceful penetration, cheap labour and intermarriage. He was mainly concerned with the inevitable consequences of what was actually happening at the time. Even that was enough to suggest the possible repetition in the white countries of what had befallen

> "west-central Asia, which at the dawn of history was predominantly white man's country . . . to-day racially brown man's land in which white blood survives only as vestigal traces of vanishing significance. If this portion of Asia, the former seat of mighty white empires and possibly the very homeland of the white race itself, should have so entirely changed its ethnic character," he asks, "what assurance can the most impressive political panorama give us that the present world-order may not swiftly and utterly pass away?"

What Stoddard means by the world-order is perfectly clear. He means a world ordered by the white man, with Europe, North America, South Africa, Australia and New Zealand as the reservoirs for supplying the governing class for the rest of the world. That is the kind of world order that has been built up time and time again in the history of the world and it has never remained stable. It has broken down always for the same reason: because white solidarity has broken down and, to be precise, because Nordic solidarity has broken down.

The Nordic race has a lot to answer for in the fact that its own members cannot remain at peace among themselves, for when they fall out they undo their own work of centuries. When they do not quarrel among themselves there is no war worth calling a war, except at those times when they have so weakened themselves by internecine war that they have been forced to combine against the Genghis Khans before whom the other white races have gone down without a fight.

Europe to-day with its Nordic element once more confined to the North-West corner is no longer the barrier it once was to the Asiatic

hordes. The U.S.A., which to-day is Europe duplicated with all the five European races, only mixing more rapidly without the restraining influence of national frontiers, has become a questionable element, but a large section of its population is still predominantly Nordic and anxious for co-operation with Britain and the Dominions on a racial basis.

Whether there are too many cross currents in world politics to allow of such co-operation, or whether events will force some such co-operation, whether it will come too late or whether it will come in time and prove to be the solution to the problem of preserving world peace, are things *not* written on the race map. It may, of course, be written in the stars that all the nations and all the races of the world will make common cause to secure peace, justice and security for all men without dominance of one race over all the others, but in the whole of history there is no hint of such a thing right up to the time of writing. The only stable things are the fixed characteristics of the races themselves, the unchanging elements in the ever changing pattern of human society. And knowledge of these elements is an essential equipment for an understanding of the fundamental needs of one's own country, the very different needs of some other countries, for judging genuine and false claims, legitimate and unwarranted aspirations and for gathering the lessons of history.

"The message of the future is the message of the past," as Professor L. A. Waddell has said, and the reader should now be sufficiently equipped to grasp the significance of Waddell's excursions into pre-history.

CHAPTER III

(1) THE ANCIENT WORLD

In the previous chapter the reader was asked to hold in reserve any pre-conceived ideas about the ancient world, based on the present-day distribution of the races.

He is now invited to open his mind fully to ideas which may conflict with what he has always understood regarding the early civilisations, traces of which survive in every continent. Ruined cities and temples, works of art and literature, legends, law codes and religious beliefs and practices have been attributed by some of the most eminent pre-historians to various different races—some supposed to have disappeared from the face of the earth. But the general tendency has been to regard these past achievements as the heritage of the native peoples in whose lands these civilisations once flourished.

In the study of pre-history, as in the study of economics, the experts disagree in a way seemed designed to confuse and discourage the layman. Those who have made China, or Egypt, or Mesopotamia their own special preserves have vied with others in pushing back the supposed dates of the respective civilisations in attempts to prove that one is older than another by a good margin of one or two thousand years. The same king lists relating to Mesopotamia in three different lines of tradition, for example, relating to the same kings under different tribal or religious titles and varied spellings have been strung together, or found thus strung and readily accepted, thus pushing back the supposed date of Mesopotamian civilisation to 5000 B.C. Dates attributed to the earliest civilisation in China are even more fantastic. Without going into details, beyond quoting Professor L. A. Waddell as the authority for the revised dating, one is justified in saying that 3300 B.C. is the earliest date that can be accepted on all available evidence for the Sumerian civilisation of Mesopotamia and that Egypt *and* China are of later origin.

This rivalry to establish prior claims for Egypt and China has become less keen since Lord Raglan and others have pressed the view that the world's early civilisations, no matter how scattered, all emanated from one centre. It is becoming generally accepted that the centre was Asia Minor and it is at this point that Waddell's discoveries should be introduced. He has emphasised that the earliest civilisation in Mesopotamia, which he agrees is prior to any whose traces have been found elsewhere, could not have *developed* from its embryo either in that part of the world or in any other region so far excavated. There are no traces of its earlier stages. It arrived swiftly, over night as it were, fully fledged. The complete thing was suddenly planted down, where before there had been nothing. In other words, a fully civilised people arrived on the scene, bringing with them their civilised customs, laws and the arts of building,

agriculture and metal working. The line of their advance is shown southward from Cappadocia, but it is a line of advance within no more than two generations. Where they came from has never been established. Discoveries in the Danube basin are suggestive that this was at least one route of the advance. The search for the true cradle of this first civilisation has revived the belief in Atlantis. They *may* have been the Atlantians, but to name them after the country in which they settled we must be content to give them the generally understood title of Sumerians. And the first thing the student of race will want to know is what manner of people they were.

Most of the works on this subject make brief arbitrary statements on this point, offer little or no evidence and pass rapidly on to the rest of the story.

The only author who has concentrated his attention on this aspect of the subject is Professor Waddell, quoted below and again in the appendix.

Waddell follows Thomas Huxley in the use of the word "Aryan," which can be clearly understood as a racial term if applied in the sense that they use it, namely, to the Nordic race.

Half a century ago Thomas Huxley anticipated and cleared up any possible confusion over the term "Aryan" in an article in *The Nineteenth Century*, where he showed at least what he meant when he claimed: "There was and is an Aryan Race, that is to say, the characteristic modes of speech, termed Aryan, were developed among the Blond Long-heads alone, however much some of them may have been modified by the importation of non-Aryan elements."

To demonstrate that where Waddell speaks of the Aryan race he, in fact, means what we have termed the Nordic race and which we have identified in the earlier chapters, it is necessary to quote, before passing on to Sumeria, his remarks in *The Phoenician Origin of the Britons, Scots and Anglo-Saxons*. He says: —

> "In the course of my researches into the fascinating problem of the Lost Origin of the Aryans, the fair, long-headed North European race, the traditional ancestors of our forebears, of the Brito-Scandinavian race who gave to Europe in prehistoric times its Higher Civilisation and civilised Languages—researches to which I have devoted the greater part of my life, and my entire time for the past sixteen years—I ascertained that the Phoenicians were Aryan in race. That is to say, they were of the fair long-headed civilising 'Northern' race, the reality of whose existence was conclusively confirmed and established by Huxley. . . ."

He then quotes the passage from Huxley given above.

Of the "Sumerians"—a name which, he remarks, "has been arbitrarily applied by Assyriologists to this ancient imperial people now disclosed to be early Aryans" and which "was never used by these people themselves"—Waddell says, in *Makers of Civilisation*: —

> "Nothing had been known of the racial and linguistic affinities of the 'Sumerians,' the oldest of all civilised peoples, whose vast city ruins in Mesopotamia with magnificent inscribed and sculptured monuments and other works of art, with libraries and hundreds of thousands of official and private

documents, etc., began to be unearthed some fifty years ago and whose treasures now enrich and adorn the galleries of the national museums in Egypt and America, but who seemed themselves, after suddenly appearing there with a fully fledged higher civilisation, to have as suddenly disappeared after a comparatively brief existence as a nation, leaving no descendants to continue their culture and language. . . .

"The Sumerians with their marvellously high civilisation, art, culture and language have hitherto been universally regarded as a sort of fossil curiosity, a remote and totally extinct alien race in no way related to any modern people nor to their civilisation or language. . . .

"The direct reverse of these current views on the Sumerians was, I observed, the fact, and I established it in my previous works, by a mass of fully-attested concrete scientific proofs. This new evidence proved conclusively that the Sumerians were Aryans in physical type, culture, religion, language and writing; and that they were our own kith and kin, living under our Aryan civilisation and laws and speaking radically the same tongue.

"Their Aryan racial physical type I showed was clearly seen in portraits on their own contemporary sculptures and seals from the earliest period downwards, and it was especially evident in the engraved portraits on their seals. This disclosed them to be preponderatingly of the longish-headed, broad-browed and large-brained Nordic type; and they were obvivously fair in complexion as attested by the blue eyes of white shell inlaid with lapis lazuli stone inset in some of the statues, as also by the darkish colour of much of their jewellery; and of fair hair, as the general term for their subject people was 'the black-headed (haired) people.' And the kings and officials on state occasions usually wore the Gothic horned head-dress of the Ancient Britons and Anglo-Saxons. This Aryan physical type of the Sumerians has significantly just been confirmed (1927) by Sir Arthur Keith's examination of several skulls unearthed from Sumerian cemeteries at Ur.

"Linguistically also, I proved that the Sumerian language was racially Aryan in its words and structure, and that it was the parent of all the Aryan family of languages, ancient and modern, as demonstrated in my *Sumer-Aryan Dictionary*. And in particular it was the parent of the English language, over seventy-five per cent. of the English words being shown to be derived from Sumerian roots with identical forms, sounds and meanings. The Aryan Alphabets, including the European or 'Roman' writing, I demonstrated in my *Aryan Origin of the Alphabet* to be derived from Sumerian picture writing with the same phonetics.

"The culture and religion also of the Sumerians I showed were identical with the Aryan, and the Sumerians worshipped the same god or gods under the same names and under the same representations with the same attributes and symbols as the Aryans, ancient and modern, including the Britons, Anglo-Saxons, Irish, Scots, Scandinavians, classic Greeks and Romans in pre-Christian Europe, and in present-day India. And they possessed the same heroes and saints. . . .

"The identity also of the religion and leading folk-lore of the Ancient Britons and Goths with that of the Sumerian was demonstrated. In particular it was shown that the patron saints St. George, St. Andrew and the tutelary Britannia, as well as St. Michael, King Arthur and his Grail legend and the Odin-Thor legend of the Britons and Scandinavians were of Sumerian origin, all of which is now confirmed in the present work, which discloses the human originals of the saints and heroes as historical Sumerian kings of fixed dates with an existing contemporary inscribed monument."

Egypt

Corroborative evidence for the dates ascribed to the founding of the Sumerian empire have been discovered as far afield as America, where the Mayas had established themselves two or three centuries after the fall of

Troy and whose traditions link up with those of China and Egypt and the Indus valley.

Of Egypt, Waddell says that:

". . . its supposed 'indigenous' Civilisation was likewise shown to be of Aryan origin, and introduced fully fledged by Aryan or 'Sumerian' world-emperors as the earliest Pharaohs of the Nile Valley. Its ancient solar religion also and its chief deities and sacred symbols were shown to be of Aryan or Sumerian origin, with the same names, functions, representations and symbols; and now more fully confirmed in the present work. The Egyptian Language and its Hieroglyphic Writing and its ancient use of Alphabetic Letters were likewise demonstrated in my *Sumer-Aryan Dictionary* and *Aryan Origin of the the Alphabet* to be radically of Aryan or 'Sumerian' origin. And the discovery was announced that the oldest of the Predynastic Pharaohs, that is the Pharaohs before the First Dynasty which was established by Menes, who have left records, was none other than the great Aryan world-monarch 'Sargon of Agade' himself; and that his son Manis-the-Warrior, the famous emperor and Sun-worshipper of Mesopotamia, was identical with Menes, the founder of the First Dynasty of Egypt.

"In the present work are given the full contemporary documentary proofs of the latter discoveries from the actual inscriptions of Sargon and his son Manis as Pharaohs respectively of Predynastic and First Dynastic Egypt and from the inscriptions of their successors of that dynasty. Menes, the founder of the First Dynasty of Egypt and his successors in that Dynasty are discovered to bear the same names and with the same achievements in Egypt as the emperor Manis and his successors in his dynasty in their own inscriptions in Mesopotamia; and they are all in the same identical order of succession in Mesopotamia and in Egypt; and several of the kings of Menes' dynasty in their Egyptian inscriptions call themselves King of Kish (in Mesopotamia) and King of the Lands of the Lower Sea (Persian Gulf and Indian Ocean) as they did in their inscriptions in Mesopotamia.

"That these discoveries were not made before is seen to be largely because the records of the Predynastic and First Dynastic Pharaohs were written, not in their conventional form of Egyptian hieroglyphs to which Egyptologists are accustomed, but in Sumerian script and in the Sumerian language, and have in consequence not been deciphered or translated before. A great deal of important new information is recovered from these inscriptions supplemented by the Indian Chronicles in regard to these earliest of the Pharaohs. And the fact emerges that the great Aryan-Sumerian world monarch Sargon and his dynasty selected for their mausoleums and their new homeland that more favoured and relatively temperate part of their vast empire which lay on the banks of the fruitful Nile, that poured its waters northwards into the cool basin of the Mediterranean, which was a more natural homeland for the ruling Nordic race than the sun-baked mud plains of Mesopotamia."

For the date of these happenings Waddell has checked and cross-checked all available evidence and puts forward the new reckoning which places Menes' reign at about 2700 B.C., which is much later than previous estimates. He further identifies Menes with the legendary King Minos of Crete as well as the Sumerian emperor Manis, thus for the first time giving Minos of Crete a definite place in chronology. He shows that this Manis, known as "Manis the Warrior," is the Manshu of other eastern legends. I have not seen in his work any suggestion that this Manshu was the original Manchu, but the Manchus were traditionally known among the Chinese as the "Green-eyed," therefore light-eyed, giants, the northern

Chinese to-day showing still some faint likeness to the white man as compared with the more typical Mongols in other parts of China.

CHINA

J. H. Harvey, in *Heritage of Britain,* says: —

"Gothic culture, art and letters probably reached China before Troy fell, for soon after that date a highly developed civilisation was centred around Anyang, the early Chinese capital. This culture possessed great skill in bronze-founding and sculpture, and used a picture writing of similar type to the earliest Gothic Sumerian."

As there are passages in Harvey's book which should be quoted here it would be well to give an extract from his notes on this word "Gothic" in its widest meaning as used extensively by him.

"For convenience and simplicity," he says, "I have used the words 'Goth' and 'Gothic' throughout to indicate the pure Aryans of the ancient royal caste and their tradition. The term is appropriate, as not only was it one of the earliest titles, but it has become associated in later times with a style of art which is one of their noblest achievements, and derives from their art forms as found in the highlands of Asia Minor from at least the third millennium B.C. Besides, our ideas of "God" and "Good" are expressed by words which are of cognate origin and meaning with the word 'Goth'; this is why the early Gothic rulers were often described as 'Children of the Gods.'"

Incidentally the Sumerians referred to themselves as "Arya" and "Gut," "Gutti" and variant forms of both these words, the ancient word "Got" being transformed later by the Romans into the word "Goth."

Referring again to China, Harvey says: —

"From China seafaring Goths crossed the Pacific to America taking with them their knowledge of higher mathematics, astronomy and metal-working, and establishing an agricultural civilisation among the natives they found there. There is evidence from portrait-sculptures found in Mexico that the civilised peoples there had lost all traces of their leaders' Aryan physical type by the beginning of the Christian era, from which it seems that the original influx was a small one."

Elsewhere Harvey says: —

"Another point to keep in mind is that the origin and progress of civilisation have been caused by small numbers of Aryans ruling over very large populations of different race; often the new blood introduced into a royal family by one or two 'good' marriages has been sufficient to change the course of history. Significant of the racial disparity between rulers and ruled is the phrase used in both ancient Sumeria and ancient China, where the subjects were referred to as the 'black-haired people,' showing that the rulers were conscious of their racial difference in being the only human race with really fair hair. . . . .

"It has been argued that culture sprang up locally in various places because primitive peoples were unable to travel over vast distances, and that there is no evidence of great movements of people from the early centres of civilisation. But, as we have seen, small numbers of Aryans were sufficient, and every year increases the evidence that five thousand years ago civilised man possessed an artistic culture equal to any which has existed since that time. As for the ability to travel over long stretches of open sea, it is an established fact that the Maoris reached New Zealand in canoes after a voyage of two thousand miles of open sea, and it is now generally admitted that culture reached Peru after a much longer journey across the eastern Pacific."

He further points out that whereas the Maya's historical period dates from August 6th, 613 B.C., with a series of observations of the sun which were made at that time and which resulted in a perfected calendar

inaugurated in 580 B.C., their subsequent calculations based on that calendar enabled them to trace back a date for what they had believed to be the beginning of civilisation, and that this date 3373 B.C., in our present-day terms of reckoning, agreed to the year with the date given for the same event in the Sumerian lists, with a possible error of five years.

THE NAME "ARYAN"

For more details of these early colonisers let us turn to Waddell's remarks on the forms and uses of the term Aryan.

> "The title *Arya*, Englished into 'Aryan,' is," he says, "the usual term employed for the white race, now called from its western stock 'Nordic,' from the very earliest Vedic period by the eastern or Indian branch of that race who have uniquely preserved its early traditional history and records; and the same race is similarly so termed by the Ancient Persians, who also belonged to its eastern branch."

The reader is reminded to take this literally as referring only to the Nordic, and not the other four races of Europe, as being "the white race," and to note the implication that the eastern branch was in fact an offshoot which no longer survives to any recognisable degree in the East, except for faint traces among the "white Syrians" and the ruling houses of India at the present day.

> "The title was," he says, "and *is solely used by them in a racial and in no other sense;* and especially it is never used by them in a linguistic sense as is popularly supposed—a usage which was only introduced by European philologists a few generations ago."

One might bring in the analogy of the word "English" to refute those who contend that Aryan is merely a language. According to their reasoning there would be no such thing as an Englishman since the English language is spoken by the American Negroes.

> "That title Arya," says Waddell, "literally means in both the Indian Sanskrit, the old classic language of India, and in the ancient Persian language 'the exalted or noble one'; and it is derived as I have shown from the Sumerian *Ar, Ara* 'exalt, lofty, shining, glory'; which is also disclosed as the remote Sumerian root of our modern word 'Aristocracy' or 'noblest and most exalted governor,' derived through the Greek, a word which well defines the older ethnic meaning of the word 'aryan.' For the civilisers of the old world are now disclosed to have been more or less exclusively of this Aryan stock, which was essentially an aristocracy of master-men, the ruling race who established Civilisation and who civilised the aborigines by their enlightened rule and science; just as in the Greek classic period of Europe, Greek Civilisation reached its zenith under a military aristocracy of this same Aryan race, and weakened and became practically extinct with the weakening and practical extinction of this Aryan racial element from the population there. Indeed the later Sumerians do appear also to have used this title in a racial sense in the aspirated form of Ha-Ra, which is defined in the bilingual Assyrian glossaries as 'The host of the nation or people.'
>
> "This title *Ara, Arya* or 'Aryan' is found as a designation of rulers or masters to run throughout the whole family of Aryan languages, including the Egyptian, presumably because the early rulers and masters were of this race. Thus in the aspirated form of *Her, Hera, Hearra* or *Herr,* 'lord or master' of the Goths, Scandinavians, Germans and Anglo-Saxons, the *Aire* 'chieftain' of the Irish, Scots and Gaels and so on. It is the *Arios, Harios* or *Harri* of the Medes, and *Arya* and *Airya* of the ancient Persians in a similar exalted and racial sense; and it is thus proudly used by Darius-the-Great on his tomb where he calls himself 'An Arya of Arya(n) descent,' and

Xerxes called himself a 'Harri.' The early seagoing branch of the Sumerians, the Morites or Amorites who left many 'prehistoric' inscriptions in the British Isles, whilst calling themselves Mur, Gut or 'Goth' and *Kad* (forms of *Khatti, Catti* or 'Hitt-ite'), also called themselves *Ari,* which now appears to be a dialectal form of the title 'Aryan.'"

So the hackneyed phrase "The White Man's Burden" is not just a feature of our present civilisation. Civilisation itself is in fact just that burden, and it has been so since the beginning.

Let us look at the picture of those times as seen through the eyes of "the man who, on a quiet spring evening . . ., opened his atlas to the political map of the world and . . . probably got one fundamental impression: the overwhelming preponderance of the white race in ordering the world's affairs." As you will recognise that is Lothrop Stoddard writing of the year 1914, but the description is equally true of the year 2714 B.C.

As in 1914, "the white man towered the indisputable master of the (then known) planet . . . the imperious Sons of Japhet had swarmed for centuries to plant their laws, their customs and their battle-flags" from Cornwall to the Nile and the Indus Valley, with Kish on the Euphrates as the capital city of this considerable empire.

Well, what sort of a job did the white man make of things, as the indisputable master of the then known world? There would be little point in the foregoing if we had no clue on which to answer this question. It is something to say that he built great cities and sailing ships, dug canals to irrigate the land which he taught other races to cultivate. All this with the art of writing and craftsmanship, the making of fire and the working of metal, surveying the earth and studying the stars is one aspect of his achievements and the knowledge he brought from some still unidentified homeland when he arrived with his fully fledged civilisation in the Land of Sumer. It shows a practical and energetic outlook with patience and a thought for things beyond human reach. But it is not for just these things that we are looking and it is because of something else, and a thing very much needed to-day, which has been abandoned and may yet be recovered, that this line of investigation is worth pursuing.

(2) BOTH SIDES OF THE MEDAL

So far we have seen that the influence of the Nordic man on the rest of the world has from the beginning of history been profound, but whether it has been good or bad is the question we must pause to consider.

If on the whole it has been good, or if it can be shown that there is good in it capable of overcoming the bad, the way to bring that good to the surface is surely to remind the Nordic of the rôle which history shows he is capable of playing.

Our survey shows that the Nordic white man has a dual nature, and since he has been the prime factor in ordering world affairs it seems reasonable to suggest that the future of this planet depends on whether he decides to do his best or his worst for it.

It is because so much does depend on members of the Nordic family that this book is directed to them almost exclusively, to the people of this country and northern Europe and to the Dominions and the United States, where most people, except for those in the larger towns, are still to a great extent Nordic. For it is among them that the power to preserve civilisation is to be found, if it is to be found at all.

The first essential is that the Nordic man shall understand his own strength and weaknesses that he may know how much he may reasonably expect from his own kind. The next essential is that he shall know the characteristics of the other European races, that he shall not expect too much from them and shall not be intolerant in dealing with them.

Wise tolerance is the thing that is needed and wise tolerance does not mean that you permit evil to flourish. It means that you do not expect too much of those incapable of the highest standards and therefore you do not blame them for their shortcomings.

That is the great fault of the Nordic man who does not understand race. In fact, the better he is himself the more intolerant he is towards others, and especially towards those of his own kind who see things differently from his way.

That is what has made his influence a mixed blessing at the best of times. At the worst, when he lets his own standards slide, and applies his energy and ingenuity in the pursuit of unworthy objects he again sets the pace in the direction of materialism. If we are honest with ourselves we must accept the charge that in recent centuries our influence on the world has been of this kind. Over-commercialised and with our instincts dulled by a debased form of popular education, we have been the carriers of ideas which have done more harm than good. We have gone forth as commercialisers and the world, of course, has responded as it responds to any lead given it. At the same time we have taught the savage to adopt better ways, and we have not been unsuccessful in teaching some of them to appreciate better ways. The number of white men who have sacrificed the best years of their life and their health to that one cause is a story which will probably never be written. It is a feature of the ancient civilisations as much as or more than of the present day. Among our greatest successes are the instances where our example has inspired men of other races to devote their lives in that same way. But it is the white man who has been the pioneer in what is termed "uplift," just as he has been the pioneer in every other field of endeavour.

Yet we cannot escape the accusation that we have brought much evil as well. But the deliberate evil occasioned by greed has been nothing compared with the unintentional evil sprung from blind fanaticism, hatred and intolerance among ourselves. The wars over religion and ideology have been marked by the wholesale destruction of everything worth while. The worst features of Nordic fanaticism came to the top in the wars between Greece and Troy, Athens and Sparta, the religious wars between the Pagan Vikings and the English Christians whom they regarded as renegade Pagans, the excesses of the Puritans in this country and in America at the time of the War of Independence and the Thirty Years' War and, of course,

modern war. If the people with strong feelings have been the dupes of people with no feelings at all, who have been the real victors in these struggles, the fact remains that the feelings of honest people could never have been worked up to full pitch but for that streak of intolerance which is a good trait only when it is directed inwardly.

Let us look at the other side of the picture and see if there is anything in the past, *in our own past,* with which we can re-bind ourselves in the true sense of religion, which from the word *Re-ligio* means *Re-binding* or *Strong-binding* with the past.

I defy the reader, who has not chanced upon the following in his studies, to guess the origin of this injunction:

> "Do not be vain although you are well educated: speak to an illiterate man as you would to a wise one. After all, there is a limit to cleverness; no worker is perfect . . . If a man of low rank argues without knowledge, be silent. Do not speak angrily to him. It is not very considerate to put such an one to shame."

This, one of the most homely and lofty hints, was part of the instruction given by Ptah-hotep to his son, who was about to succeed him in the duties of vizier to one of the early Pharaohs. If it seems to reveal too high a state of moral education for an Egyptian overlord of some four thousand years ago that is because one is apt to put too much faith in the "Inevitability of Progress."

Yet injunctions in similar spirit are found throughout the most ancient records. Just as impressive as the size of Sargon's empire is the code of duty which he learned as a young prince from the Sun-priest Aurva:

> "The Sun-Lord is most pleased with those who do good to others: who never utters calumny or untruth: who never covets another's wife, or another's wealth; who bears ill-will to none; who neither beats nor slays any living thing; who is ever diligent in the service of God; who is ever desirous of the welfare of all creatures, of his children and of his own soul; whose heart derives no pleasure from the passions of lust and hatred. The man who conforms to these duties is he who best worships the Sun-Lord."

What should not escape attention is the fact that there is no "must" in the above and no threat of punishment, the assumption being that one would want to do what is best. If this was the education the Nordic white man gave to his children, and if it was given with such confidence that the young would at least try to follow it out, it seems we have gained nothing in character or incentive by placing our faith in the "Inevitability of Progress."

In a transatlantic broadcast during the last war one of the big three then *nominally* responsible for the ordering of the post-war world confidently stated that the Atlantic Charter, following Magna Charta, and that following the Ten Commandments was irrefutable proof of the progress of the world. Each of these, said President Roosevelt, would have been impossible before its own time because mankind was not ready

for it. Well, the two codes of conduct I have quoted were passed down from father to son among the ruling caste in Egypt for centuries before the time attributed to Moses.

And we can go back further to the earliest of all recorded codes of conduct which the second King of the First Sumerian dynasty, over 3,000 years B.C., is reputed to have learned at his mother's knee and which has been preserved in the Elder Edda. Translated by Waddell and summarised by J. H. Harvey, these ten commandments read:

First: maintain friendship; though a friend strike thee, do him no scathe.

Second: swear no oath unless it be true.

Third: deal not hardly with the humble and lowly.

Fourth: hearken not to the words of soothsayers, for behind them is guile.

Fifth: touch not the women of a stranger people.

Sixth: overlook the sayings of men in drink; do them no scathe, for much wine steals the wits.

Seventh: if thou hast a quarrel, settle it in fair fight; let it not rankle within.

Eighth: suffer no evil to go unremedied; speak no falsehood; shame not a maid nor another's wife.

Ninth: succour the friendless; give fitting burial to the dead, whether of sickness, of shipwreck, or the sword.

Tenth: put no faith in the pledged word of a stranger people, for in them is guile.

That is the earliest record we have of man's attempt to frame a code of conduct. It was part of the fully fledged civilisation with which our ancestors suddenly appeared on the scene from some unknown homeland, be that Atlantis or what you will, some five thousand years ago. With these ideals and such institutions as kingship and marriage, they brought the whole of the then known world under their dominion in the space of six hundred years. And for much longer they maintained their sway and upheld these principles until race mixture turned back the tide of their influence and finally the alien Assyrians drove the last remnants to seek new homelands in Western Europe, where they established permanent settlements, and in other parts of the world where, as we have seen, their influence was short lived, but sufficient to have left the traces of advanced civilisations.

Unless one realises how small was the handful of men carrying the "White Man's Burden" in the ancient world it is difficult to reconcile the existence of the highest moral codes side by side with the base practices which seem never to have been completely stamped out. It has long been recognised, however, by certain authorities that the struggle between the debased cults of blood sacrifice and the higher ethics stands out as the conflict of the ages, though it has been left to Professor Waddell to show that this was essentially a racial conflict from the beginning.

One instance is that of early Britain. The blood cult of the Druids and the woad and wattle huts relate to the Mediterranean aborigines of

these islands who frequently reverted to their ancient customs when opportunity arose and for a time appropriated some of the numerous stone circles for the observance of their blood sacrifices. But just as in recent times the British have suppressed *Suttee* and other practices in India and elsewhere, so did the ancient Briton endeavour to stamp out the Druid cult, which actually continued under what was known as "witchcraft" until the so-called "Faery Folk" (the *Picts* or *Pixies* of the old wives' tales) were finally absorbed into the English population with the growth of industrialism.

There is no suggestion that the Nordic conquerors of the Picts never themselves succumbed to the aboriginal religion. They did so and have frequently gone back on their own high principles in every country. Our race needs the guidance and inspiration of the best of its own people to keep it up to standard and, when deprived of the example of a great leader or traditional hero, has repeatedly gone astray.

Cut off from his traditions, as the western Nordics were during the Viking Age, and as can be seen from the jumbled nature of the Norse Sagas which show a dim and confused recollection of their early history; and dragged down by his surroundings and thrown entirely on immediate resources for gaining a livelihood, the Nordic has at times taken a temporary lapse and "gone native," but he has always been able to respond to the rejuvenating teaching of the old truths. This accounts for his ready acceptance of the Augustine mission and the fact that for so many centuries Christendom was synonymous with the white man's world. The point with regard to those bestial practices which Sir James Frazer has shown to be such an essential part of all primitive religions, and common to all primitive peoples, is that it has been the white man and only the white man who has made any attempt to stamp out the cult of blood sacrifice.

In every age we have produced a "Sanders of the River," performing the same acts of courage, true justice and selfless service, deified by the simple folk and remembered as the culture hero of legend who gave man the fruits of the earth, the mastery of fire and water, houses and metal, kingship, marriage and a hope of the hereafter. The first of these legendary figures to *make men of men* has come down in one line of tradition as "The First Man." To some he is known as Adam; to others as Indra; and to others variously as Odin, Thor, Ar-Thur, St. George and St. Andrew. He is the original of Jack Straw, Jack-the-Giant-Killer and Santa Claus, and the first king of Sumeria, whose ten commandments are given in this chapter.

In this chapter I have tried to show "both sides of the penny," namely, that while our race has the greatest potentialities for good, it is not and never will be without those for evil as well. The so-called "Sons of the Gods" were but those of the tribe of "Gut," later Romanised into *Goth,* and it seems good for ourselves and for others that we should remember the worthier part of our past and re-bind ourselves to it rather than place our faith in the "Inevitability of Progress."

But even in the re-binding there is a secret still to be recovered from the past. It seems to be entirely overlooked to-day that no code of conduct

is in itself inspiring. It must be implanted in the individual at an impressionable age and in impressive circumstances, and it must not be just a good code which appeals to reason and better nature. The ancients knew that this was not enough. It had to be the code by which somebody else had lived. It had to have the human element tacked on to it. The secret is that every man needs a human pattern as well as a code of conduct on which to mould his own life. And it is just that of which modern philosophy has deprived us.

CHAPTER IV

HUMAN PATTERN

The world situation calls for greatness on the part of some who have always regarded themselves as very ordinary people. It needs only a small number to raise themselves above the rut into which they have been driven by the modern teaching that "Progress Will Provide." There seems no reason why the same kind of inspiration should not serve them as served others in the past, namely, the simple and, if you like, unsophisticated ambition to follow in the footsteps of someone they can admire.

We know that some of the greatest deeds in history were inspired by example, and that the men who performed them often proved greater than those they sought to emulate. But in recent times we have been taught by such writers as H. G. Wells that there were no great men in history and therefore none worth trying to follow, that all our patterns and patron saints were men of straw, that they were less than us because they lived before us and that those who come after us will regard us as less than themselves, that man is a product of the age in which he lives and must be guided by its trends and tendencies which inevitably lead upwards whatever he cares to do about it.

I would not call this an inspiring message for a race which has always found its inspiration in the Sagas, myths and legends, songs and fairy tales. It does not call up any special urge among Nordic peoples, but it does gratify the inferiority complex of the Alpine who, as we have seen, dislikes the idea of greatness and loves that of equality. And H. G. Wells could not help being born with a strong Alpine streak in him. Obviously he was quite unable to realise the harm in his teaching, and we must with tolerance pass over him and try to open up those doors which he and his school have closed behind us. For they have closed the doors on the one thing that can help the world out of its present difficulties, the memory of past greatness, gilded and embellished, if you like, by the passing of time, but still the best incentive to real progress.

Of course there is the one pattern that the Christian Church sets up for all men, at the same time teaching that such a pattern is unattainable and giving no second and third choice as things more attainable. And yet we were a much more devout country when we had a host of saints, heroes and legendary figures from whom to choose one who might come nearest to our liking.

Edward I, than whom there was no more devout king in Christendom, chose a far less illustrious man as his inspiration. He had a noted predecessor in Edward the Confessor, whose memory was held sacred in the days of the great Plantagenet who decided to model his life on that

of his earlier namesake. He had no pretentious thought of setting an example, but only of following one, and quite unknowingly he proved himself a greater man than his pattern.

Edward I left his mark on many aspects of our national life: *architecturally* from the ports of Hull and Winchelsea and the Welsh ports and various castles and churches to the more intimate monuments in the beautiful Eleanor Crosses which he set up to the memory of his wife in various parts of the country; *culturally* through his grants to education and patronage of art and letters; and *socially* by restoring to the common man the easy justice and native customs enjoyed before the Norman Conquest, in the days of the Confessor. He held in check the twin evils of poverty and excessive wealth and in his day the meanest cottar held at least five acres of land besides the plot round his home, and could earn the price of a cow in less than a week's work. If Edward's fame is largely of the battlefield it is because of the repeated wars with the Scots, which ever proved the greatest hindrance to the main purpose of his life—the establishment of a League of Christendom, at that time synonymous with the white man's world then shrunk to alarmingly small proportions. A united Britain seemed to Edward a necessary step towards this wider scheme, and he defied the infirmities of age and death itself in the provisions he made to accomplish it. Scotland was divided on the question of Edward's claim to the ancient title of Bretwalda and when Bruce renewed the resistance movement, Edward, then sixty-eight years old and able to ride but two miles a day, decided to take personal command of the English expedition. He had sworn that with Scotland finally linked to England he would never again go to war with Christian men but would die fighting the infidel. If the flesh was too weak to "Keep Troth," that being his motto, then his bones should do so, for they should be carried before the English army that he might still lead his men to victory, and his heart was to be sent to the Holy Land. With the pace of his career slowed down to two painful miles a day, death caught up with him along the Scottish border; the campaign was called off; his remains were placed intact in Westminster Abbey; the union with Scotland was delayed nearly three centuries; his seventh centenary, on June 17th, 1939, was allowed to pass almost unnoticed; and the consolidation of the white man's world is still a project.

It is largely through Edward's keen interest in ancient traditions that we have been able to recover more precise knowledge of our race history. His contribution here was to make more widely known the British Chronicles which Waddell has since shown to be true in the main essentials and to give new life to the Arthurian legends. It was from the MS. of Arthuriana, lent by Edward I to Rustician of Pisa, that the latter made his abridgment of the cycle of Breton romances, from which Mallory and then Tennyson spun their more colourful tales. Grossly inaccurate as were these versions, they kept the story alive until it could be cross-checked with the recently recovered British Edda. Thus they have played no small part in the recovery of the true account of our racial origins and in showing the white man his mission through the ages. The fact that Edward I sought to establish a league of Nordic countries puts him in the first rank

of European statesmen, and we must unhesitatingly acknowledge that if we are to find our salvation and survive to carry again the burden of civilisation it will be in no small measure due to the work and example of that monarch. He was on sure ground in regarding the Britons, Anglo-Saxons, Normans, Scandinavians, Franks, Burgundians and the European nobility of his day as members of one family, and in trying to compose the differences between his fellow monarchs on the continent. And in all this he provides an example of one who in turn drew his inspiration from a worthy predecessor, though less worthy than himself.

It seems that such inspiration actually breeds, fertilises in the individual and flowers for its pollen to be carried down the centuries. Is this the life-giving cycle that will free us from the vicious circle of futility in which we are now caught? If so, we cannot afford to have it cut by men who have not the grace to acknowledge the greatness in others.

It is mental snobbery which pretends to comprehend goodness and greatness as something distinct from the qualities found in certain individuals. All we can know of these absolutes is what we can sometimes glimpse in the personality of others. They are our lenses through which we may hope to see something of the Truth. We should keep the best lenses and remember that some of the oldest in history are still the best.

I can give a homely example of this from the experiences of Rolf Holdsworth, who relates:

> "I had partial care of children who had been brought up in socialist, communist and anarchist homes. Due no doubt to a sense of guilt in the parents, none had apparently been subjected to anti-Christian training—I find that in most cases parents will rarely do this; it is found in communist schools, rather than homes.
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> "These children were, during the period of almost a year in which I knew them, taught scripture by Roman Catholic teachers and visited by a priest.
>
> "At the same time I was telling them the story of the Edda, the legend of Theseus, the tales of King Arthur and the Knights of the Table Round; I was using the character of Thor, of Arthur, of Theseus to build their characters; to motivate their games and drawings; to colour their lives.
>
> "I was credited with exceptional success by people who had no inkling of the means; it was attributed to great experience of children by people who themselves had spent their lives dealing with children. In fact I had had no experience beyond my childhood, which everybody has.
>
> "The secret was that the Edda and the Gothic legends captured the child's imagination to such an extent that he was inspired to emulation; he could live through the ancient scenes, so rich in colour and achievement; he could understand that Thor would not wantonly destroy birds' eggs; that a Knight of the Round Table would not bash a girl with a stick. He could discipline himself without becoming a cissie or a prig."

This "strong-binding" with the past—the true and literal meaning of the word *religion*—is the one thing which has helped China in its hermetically sealed environment to retain for so many centuries the culture imparted by the non-Mongolic early rulers. When we scoffingly refer to the "Ancestor Worship" among the Chinese we should remember that this is something akin to that which we have lost, and that those extreme "Progressives" who discourage the teaching of history along with the

teaching of religion can offer us no message for the future. On the other hand, we have seen that the memory of great men and their codes of conduct belongs to the future as much as to the past.

Simple admiration of the great deeds of others is *the* indispensable factor in human progress. We see it at work in the case of the fourth Sumerian King, the builder of the great Temple of the Sun at Nippur, through whose action in preserving a "family heirloom" we have been able to piece together and double-check the early records of his house, trace the beginning of the earliest known civilisation and identify the human originals of the legendary characters whose stories Holdsworth found so useful in moulding the characters of the children in his charge.

And the document by which this was cross-checked and confirmed, the Elder Icelandic Edda, is a collection of the traditions jealously guarded by the early British settlers who carried them to Iceland. Waddell, who found the key to their translation and has re-named them the British Edda, proves conclusively that these records relate to historical figures and actual happenings, not in Western Europe at all, but in Asia Minor at the very dawn of civilisation there. The story they tell is found in almost identical form with incidental embellishments in the classic literature and legends still handed down in every country where the white man ever held sway.

In short, the British Edda is the heritage of the entire Gothic race, whether in Britain, Europe, America or the British Dominions, and in all these parts of the world especially Waddell's introductory remarks to his translation of the Edda should be of interest, being for them the newest and at the same time the oldest link with their kith and kin in distant countries.

> Waddell had "become familiar with the Eddic literature whilst a young student at college, attracted," as he says, "to its perusal by the references to it by Carlyle in his *Heroes and Hero Worship*, in which he took Thor and Odin as types of heroes who were subsequently deified as gods; and not only as gods, but also as heroes in our British nursery tales. Thus the Chelsea sage, with rare acumen, declared in his dogmatic way that Thor, 'the giant-slayer' of the Edda, was the source of the hero in our modern nursery tale of *Jack-the-Giant-Killer*.
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> "He would doubtless have been surprised, as well as gratified," remarks Waddell, "had he lived to learn that his lucky guess has proved to be strictly and literally true to fact. . . . The mighty name and doughty deeds of the world-famed heroic king of Aryan, Gothic, or Nordic race, who slew the destructive giants, whose cruel cults oppressed the early world and opposed his establishment of civilisation as celebrated in the Edda, has been preserved in the British Isles down to the present day, in this infantile version, even after the Edda MSS. themselves had become destroyed and lost in Britain. . . .
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> "This discovery," he continues, "of the identity in the name, representation and exploits of Thor or Eindri (also called Andvara) in the Edda literary tradition of the European Aryans or Nordics with those of Indra in the Vedic literary tradition of the Eastern branch of the Aryans in India, implies that that heroic king had been originally the common ancestral human king of the united Aryan race before the separation of the Eastern or Indian branch of that race. I also observed that Thor's achievements and the Grail legend were substantially identical with those of the world-emperor King Arthur of the older British legend (as distinct from his later namesake of the christian period), and that Thor's Eddic title of Her-Thor equated with 'Ar-Thur'—*Her* and *Ar* being dialectal forms of the same root and meaning 'Aryan.' This then

placed in my hands a new and promising key for the recovery of the hitherto wholly unknown origin of the Western or Eastern traditions. . . .

"The identity of Thor Eindri of the Edda with the Indian Indra was further strikingly confirmed and established by my observation, about a quarter of a century ago, that the first historical king of the Sumerians of Ancient Mesopotamia—the oldest civilised people in the world and the introducers of civilisation into Asia Minor, Mesopotamia, Egypt, Crete, India and the prehistoric Danube Valley of Europe, who called themselves *Gut* or "Goth," and wore the horned head-dress of the Goths, whose non-inflecting language was radically identical with the non-inflecting Gothic and English, and who were the early Aryans or early Goths—bore in Sumeria the personal name of Indara, In Dur or In-Tur or 'King Tur,' a name now disclosed to be the source of Thor and of Thurs-day. He was the traditional founder of the world's civilisation, and was afterwards deified by the Sumerians; and he is represented as slaying the destructive terrorising demons and Serpent-Dragon totems of the old world. His other Sumerian titles are also identical in the Sumerian and in the Edda; and his date was c. 3380 B.C.

"The Sumerian records regarding him date continuously back to the inscription on his sacred trophy bowl or Holy Grail by his great-grandson, about 3245 B.C., all earlier supposed dates of the Sumerians and Ancient Egyptians before Thor's being merely imaginary. They contain fairly full details of the personality and exploits of himself, his queen and son-champion knight, and his warrior clan of Guts or Goths, with their portraits chiselled on stone and engraved on their sacred seals. . . . The Goat and Deer metaphor, pictographic of his name, is freely applied to him by the Sumerians and Hittites, just as it is to Thor in the Edda. And his capture and consecration of the sacred bowl or Holy Grail is in agreement with that by Thor or Her-Tor (Arthur) in the Edda."

In another line of tradition, namely the more familiar Genesis of the Old Testament, Ar-Thor—or *Adar* as he is also named in the Edda—and his queen Gun-Ifo (Gweneva) and his son Gan or Kan who succeeded him as the second Sumerian emperor, are known to us as Adam, Eve and Cain. There the serpent cult which Adam-Thor suppressed appears in the person of Satan, and it is significant that the British bard Cadmon, probably aware of the Edda version, rewrote Genesis in which he depicted Adam as killing the snake. Nowhere in all these parallel versions except in Genesis is Abel a brother of Cain. On the contrary, he is the mortal enemy of the Goths, and the leader of the human-sacrificing serpent-worshippers, and the successor of his father Satan or Wotan. Abel is Loki in the Eddas, the Green Man of the Arthurian Legend and the Baal or Bal of the primitive religions. All versions agree as to the killing of Bal by Cain, and the name Tu-Bal-Cain means Cain-killer-of-Bal. Our rediscovered history identifies Tu-Bal-Cain *with* Cain and with Gan, the second Sumerian king. It shows his killing of Bal as the final act in establishing the ascendancy of Adam-Tor and his Goths over the serpent worshipping, human-sacrificing aborigines of Chaldea. And again, nowhere outside the Biblical version is this act depicted as murder but as taking place in open battle.

This King Gan, the reader will remember, is the Sumerian king referred to in an earlier page as learning the ten commandments—of Adam-Thor or Arthur at the instruction of Gun-Ifo or Gweneva. And for once resisting the temptation to quote Waddell's own words, it remains to add that on his authority also this legendary hero, the father of Cain and the human original of Thor, Odin, Indra, and Arthur and a dozen other names in different lines of tradition, is commemorated also in the legend of St.

George killing the Dragon, as in Cadmon's version with Adam killing the snake, and Thor killing Wotan or Satan.

Among the things we have lost is belief in St. George and much that that belief implies. Every year he means less and less as on his anniversary modern writers either doubt his existence or seek to identify him with some of his later and less worthy namesakes, among them a Cappadocian adventurer in the Christian era; whereas his link with Cappadocia is that he founded its first city at Vidara over five thousand years ago and his link with England is that those of his descendants who came to these islands have remembered him more by the name of St. George than by any other. If in any previous period of our recent history in these islands when men were moved by example, St. George, as our patron saint, had been transferred from the realms of legend to that of recorded history and found to be the very pioneer of civilisation, I suggest that the news would have got round among more than a small circle of historians. The significance of things has to be thrust at people to-day and I make no apology for pointing out the fact that in this age when all people are concerned with the fate of civilisation which seems to be on the edge of disaster we have been given new knowledge which if properly understood should revive faith in the destiny of our race, and if properly applied will see us through the greatest crisis since the first great battle against barbarism was fought and won on the plains of Cappadocia.

CHAPTER V

CONCLUSION

When Rome fell, from being rotten at the core, the rot had spread more quickly because the best elements had shunned the centre of the Empire where their influence was needed most and gone to its outposts where they thought they were needed most. That mistake must not be repeated by the British, or the Americans. The white man's civilisation is threatened again, as always, from the rear. Decay has set in behind the lines and it is in his own homelands where he must first take up the load.

It is here that he is faced with a special problem which has defeated him time and again. It is not the problem of creating a social order which will satisfy his own needs and instincts and those of his own kind. For even in his own country he is living shoulder to shoulder with people of other races in increasing number who have conflicting needs and instincts, in the welter of which his own ideas become confused. And party politics are born of that confusion. Every party offers something which appeals to every race type. No party appeals exclusively to one or other, none of the several races is properly represented and none can ever be satisfied until their legitimate interests are properly sorted out and conceded.

In countries where the white man is a very small minority there is not this confusion. He follows his own chosen way without hindrance, except that much of his time is taken up with governing other races in a way which should enable them to live separately according to their needs and instincts and under justice. But if there is no justice in the white man's own country and a dulled sense of justice, of duty and of good faith in those who go out as its representatives, the white man's prestige, influence and power for good become a laughing stock. It is so much of a laughing stock to-day that it is difficult to discuss it in a serious work. Again those most ready to scoff, when told that their own Nordic race has a mission, feel scornful because they are critical of the folly and injustices they see among their own kind. Are they prepared to try to do better?

I am with the moralisers when they say that the world's problem is at root a moral or spiritual one and that only a change of outlook will set things to rights, but I do not share the view that we must wait until all and sundry undergo a change of heart. This does need to take place on a fairly large scale in the Nordic Countries, but it will not do so while men remain cynical of their own race, disparaging of its past, indifferent to the records of its great men, shy of the exacting codes which do not fit in with present-day expediency, incredulous, out of patience, aloof and without a pattern.

What is the use of talking to people about principles, ethics, morality, justice or good-faith, if you cannot give some concrete example? You

may succeed in some cases, but the man who is persuaded to change his ways, converted by what he may choose to term "cold reason" or "spiritual enlightenment" becomes a bigot the moment he believes that he can get along without the guidance of some legendary, historical or contemporary human pattern.

And you must not make the mistake of thrusting at all men the same supreme unattainable ideal. They like to find for themselves their special "patron saints" that equate to some extent with themselves. The man who is taken up with following the footsteps of another, is not perpetually telling you to mind your step. He is a good and powerful influence without being an interfering bigot. In other words, ideals strengthen the individual and society when they govern personal conduct, but they make both the individual and society unbearable when we try to invest our own consciences with authority over those of others. And this is what the Nordics, and the best of the Nordics at that, are always prone to do when cut off from their ancient traditions. The only moral laws they know are those which seem right to them, and because of that everyone else has to conform. It was the curse of the Puritan period and it is becoming the curse of present-day politics, each man wanting to impose his own covenant on his neighbour. When small bands of whites have gone out sharing the same ideal and settled among other races, they have done just this and they have made civilisation. But when they have tried to force one another into strait jackets, it has caused explosions which have wrecked their own civilisations. The tendency is so deep-rooted and so peculiar to our race, and the complications arising from it are so numerous throughout history, that it is one of the most difficult and one of the first problems to solve. It has always shown itself when our people have lost touch with the past and been thrown on their own resources for inspiration. Some have then become self-righteous and others merely self-seeking, and whichever side has won has sub-divided itself again. The footsteps which each, for his own good and that of everybody else, would have been content to follow have been obliterated, but they are newly revealed by the authors I have quoted in their own words and at length. Their work is far too important for anyone else to attempt to paraphrase. It is the sum of what they have to say that needs interpreting. And interpreted it means that *in the making of civilisation the inspiration of man* is man; that the early civilisations were built by men who modelled their lives upon those of their predecessors or the heroes of legend; that the greatness of the Nordic race which made civilisation comes primarily from an innate admiration for greatness and the desire to emulate, that the freedom for which the Nordic will fight most fiercely is the freedom to choose his own pattern for the modelling of his own life; that without this guidance he ceases to lead the world; and without his leadership civilisation ceases.

If we put this knowledge beside what we know also of the other four races of Europe and bear in mind the racial composition of the various countries, we begin to see how the complexities of modern politics arise.

First there is the weakening of Nordic influence through the loss of guidance, as mentioned above, followed by dissensions and wars among

themselves, injustices and loss of prestige. Then there is the exploitation of the other races who respond or revolt according to their innate preferences for experimental forms of government—the Mediterranean preferring no Government at all and coming out against it, whatever it might be, especially when *invited* to take a hand in it; the Alpine rushing to join the first mass movement which will give him security and the feeling of equality; the Dinaric ready to put heart and soul into any cause which appeals to his sense of personal honour or provides a chance to get even with some enemy; the East Baltic ever wavering in his decisions but, like the Alpine, happiest under some form of Socialism but more intractable if unfairly treated; all governed by their racial instincts yet quite unconscious of race, but all of them, though the Alpine least, capable of intense love of country. Then out of these conflicting instincts, which would never have been aroused but for misgovernment in the first place, arises that confused and unstable thing called "Public Opinion" or "The Will of the People," and there is no wonder that it can be swayed this way and that by the raising of issues which promise to benefit one section at the expense of another.

But one can cut through all this confusion and extract a simple truth which shows the way to the only solution. It is the fact that the great mass of people of any race, the Nordic included, are not interested in politics for its own sake. They turn to it as a remedy for misrule, because their lives are being upset, because their standard of living is endangered, because justice is denied them—in short, because they have learned from painful experience that they *cannot trust* anyone to rule them, without having to watch him, to brief him, and without the power to replace him. They know of *no one they would trust with their lives*. They would rather trust a policy—a theory, without head, heart or hand—than put their faith in a human being. They are right, but what an indictment on "The Sons of the Gods" that they cannot to-day muster enough "Kings of Men" for the crying needs of the twenty-four countries of Europe.

The whole political structure of the world is based on one thing—Mistrust. That people do not trust their leaders is proved by the fact that they prefer to put their trust in their own power to remove them. It is further demonstrated by the fact that they do not even look for signs of character in the men they elect to power, but judge them according to the doctrines they profess. If they have faith in anything it is in their own pet theories, based on a conglomeration of conflicting racial instincts which range from the Anarchist leanings of the Mediterranean to the Communist leanings of the Alpine. Yet none of them would care a farthing for any political doctrine if they were not so sure they could not put their trust in human beings.

Very seldom will any considerable number agree on any political doctrine, or party programme, even in theory; in practice never. The soundest political theory is bound to be disruptive. There is no doctrine that can satisfy any country where the population is composed of more than one race. There are three races at least in most European countries and the peace and security of everybody in them depends on some unifying influence, and no one will ever find that in a political creed. Again, if for a time one

political creed does sweep through one country and perhaps spread to others, it only engenders increasing enthusiasm on the part of some and increasing fears on the part of others. Every doctrine breeds a rival doctrine, and men will fight for a thing so long as it remains a theory and fight as fiercely against that same thing as soon as it comes into practice. And all this for things on which they would never spare a moment's thought if there was but one person they could trust to give them justice.

In the previous chapter it is shown that among the rulers of the old world who formed such a small minority among their subject peoples of different races, were men of high principle, and reflection will surely convince anyone that their civilisation could not have lasted so long had they been otherwise. Force alone could not have enabled them to gain and hold their position. While it is true that they were ever able and ready to use force, the fact is that when they were called upon to use it this was invariably against those of their own kind and not against the far more numerous members of the other races who accepted their rule. Neither could the white man to-day hold his position in the coloured world, in those remote spots where he is still respected, sometimes invested with the chieftainship of savage tribes, and later deified, unless there were something awe-inspiring in the simple virtues of fearless honesty and justice. Civilisation is built on good faith and it cannot stand for long on bad faith. A kind of order can be maintained by fear, such as the fear of the atomic bomb, but it is not civilisation.

To argue that the supreme qualities needed for leadership are to be found in all races does not get over the fact that every civilisation of which we know was the creation of one race and it is therefore the primary responsibility of that race to maintain it, to rediscover its own latent qualities and for its individual members to regain the trust which people of all other races will be found ready to place in anyone who proves himself worthy of it. And this last—as a warning to those who believe in the Nordic man's mission—he must not seek to impress others with the claims made for his own race or to rely on its reputation. That must remain his own private source of inspiration when he sets out to make his own personal reputation and, among men of other races, he must win acceptance on his own worth.

APPENDIXES

SELECT BIBLIOGRAPHY AND ACKNOWLEDGMENTS

Much of the data on the mental and physical characteristics of the five European races is gathered from Hans K. Gunther's *Racial Elements of European History,* English edition by Messrs. Methuen & Co. Ltd. The work, one of the most valuable compilations from a wide variety of original sources, is out of print and thanks are due to the publishers for permission to reproduce the race map on page 18 and illustrations 6-9.

Blocks for illustrations 1-5, 10-16 and 20-24 were kindly made available by Messrs. Eyre & Spottiswoode Ltd., the publishers of *Teuton and Slav on the Polish Frontier* by G. R. Gayre, M.A., LL.D. (1944).

Data on the characteristics of the European races is gathered also from works by the American anthropologist, Madison Grant, published by Messrs. Charles Scribner's Sons—*The Passing of the Great Race,* and *The Conquest of a Continent,* from which extracts are given.

Another invaluable source of such information and the pre-war distribution of races in Europe has been *Racial Realities in Europe* by another American authority, Lothrop Stoddard, and also published by Messrs. Scribner. From this again extracts are given, and other works by the same author also consulted are *Revolt Against Civilisation, The New World of Islam* and *Social Classes in Post-War Europe; The Rising Tide of Colour,* Messrs. Chapman and Hall Ltd., portions of which are also quoted.

Works consulted for early race history, and from which lengthy passages are quoted, are those of the great pioneer in this field, Dr. L. A. Waddell—*The British Edda* and *Makers of Civilisation,* Messrs. Luzac and Co., and *Phœnician Origins of the Britons, Scots and Anglo-Saxons,* Messrs. Williams and Norgate Ltd. Some passages are also quoted from John H. Harvey—*The Heritage of Britain, Our Historic Past Through 53 Centuries.*

The list of works consulted includes also notably *Essays on Human Evolution,* Sir Arthur Keith; writings of Paul Broca, A. Retzius, Sir Daniel Wilson; *The Races of Europe,* W. Ripley; *The Races of Man,* J. Deniker; *Inequalities of Human Races,* Count A. de Gobineau; *Hereditary Genius,* Sir Francis Galton; *The Mediterranean Race,* G. Sergi; *A Contribution in "The Nineteenth Century,"* Thomas Huxley; *The Riddle of Prehistoric Britain,* Comyns Beaumont; *The British Chronicles,* Geoffrey of Monmouth; *The Mongol in Our Midst,* F. G. Crookshank; *The Golden Bough,* Sir James Frazer; *The God of the Witches,* Margaret Murray; *Myths and Legends of the Celtic Race,* T. W. Rolleston; *Myths of Crete and Pre-Hellenic Europe,* D. A. Mackenzie; *Egyptian Myth and Legend,* D. A. Mackenzie; *Egyptian Mythology,* W. M. Muller; *Myths and Legends of Ancient Egypt,* L. Spence; *Edward the First,* Thomas F. Tout.

The works of Waddell, Gunther, Stoddard and Grant are especially recommended to the serious student. In most cases out of print, they are available in the leading reference libraries. The lengthy extracts from these appear by the generous permission of their publishers. The author wishes to express his thanks also to John H. Harvey and other friends for valuable suggestions and assistance in reading the proofs.

APPENDIX

I

The word "Celtic" suggests to the popular mind a race of people represented in early times by the Ancient Britons and the Gauls of Southern France who were conquered by the Romans. There was a short period just over a hundred years ago when anthropologists believed this. Philologists still do. And it is popularly held by the Scots, Irish and Welsh that they are of Celtic or Keltic "blood" *because they speak the Celtic language.* But the significance of this fact of language similarity between parts of Britain and Gallic Europe was very thoroughly examined in the last century by the Swedish ethnologist, Anders Retzius, and the French ethnologist, Paul Broca. They applied skull measurements to the problem and found quite distinct races speaking the Celtic language.

Their findings were borne out by the results of British investigations on similar lines, and ethnologists abandoned the idea of a Celtic Race. Ripley, one of the most quoted of all authorities, said of "the so-called Celtic Question" that "no greater stumbling block in the way of clear thinking exists. There is," he says, "practically to-day a complete unanimity of opinion among physical anthropologists that the term Celt, if used at all, belongs to the brachycephalic (round head) dark population of the Alpine (Swiss) Highlands . . . totally lacking in the British Isles."

He further points out that in Britain "the darkest population form the nucleus of each of the Celtic language areas which now remain" and cites the mountainous parts of Scotland, Wales and Ireland where the people are not round-headed like those of the Swiss Highlands but long-headed like the rest of the British population.

Here, therefore, are two quite different racial types speaking the Celtic language. And there is a third to which Pausanias gave the name "Celt." He refers to them as "dwelling in Scandinavia, a people tall and fair, almost white haired at birth." Pausanias presumably regarded the Scandinavians as a fair branch of the Gauls. Clearly he was not sufficiently acquainted with them to appreciate their kinship with the Britons, whom he knew perfectly well were not Celts.

It is important to remember that where the Roman and Greek writers mention the Keltæ they all make a special point of excluding the British. To those writers the people calling themselves Keltæ or Celts were distinguished by their physical characteristics as a round-headed people which we to-day term Alpine.

Celtic has been the language of at least three distinct races, and Gunther, who carefully avoids any confusion in the matter, refers repeatedly to the "Keltic-speaking Nordics," "Keltic-speaking Alpines" and "Keltic-speaking Mediterraneans."

How the term "Celtic" came to be applied to a language which Waddell discovers to be in origin a form of the Doric Greek, which he shows was carried to Western Europe by the Nordic Barats or Britons after the Fall of Troy, is presumably because it was later adopted by the round-headed Gauls of Alpine race who had become known as the Keltæ. And how these came to be generically termed Keltæ is presumably because just as these Alpine people adopted a Nordic language so had they earlier adopted the "*nationality*" or the tribal name of the Mediterranean people they displaced. For there is the suggestion in Waddell's works that the original "Celts" were not the Alpine Gauls who spoke the so-called Celtic language of the later Roman era, but were the Children of Chaldea or Children of the River, the dark haired long-headed Mediterranean aborigines of the Mediterranean basin and the Near East and Mesopotamia.

A conclusion on all the evidence here referred to would be that the original Celts were of the Mediterranean Race . . . that the Celts or Keltæ known to the Romans were Alpines who had adopted the tribal name of the Mediterraneans whom they had displaced in parts of France . . . and that the Celtic language which

they spoke had been borrowed by them from the then Doric-speaking Nordic Britons who left their language and their name with the people of Brittany after a brief occupation of the country.

If this is so the inhabitants of the more Mediterranean parts of Scotland, Wales and Ireland are right in thinking of themselves as of Celtic "blood," but the language they term "Celtic" is of Nordic origin and the people to whom they imagine themselves related across the Channel in Brittany are not their kindred at all.

The quite untenable idea that the long-headed people of Britain, whether of the Mediterranean or Nordic sections, can be related to the round-headed Bretons and Gauls of the continent was never dreamed of until two centuries ago. It dates from a book by the Abbe Pezron on *Antiquité de la Nation et de la Langue des Celtes,* published in 1703 and translated by a Mr. Jones in 1706 as *Antiquities of Nations, more particularly of the Celtæ and Gauls, taken to be originally the same people as our Ancient Britons.* It was then historians began to build on the idea that Britain "was peopled by the Celtæ or Gauls" and in 1851 Sir Daniel Wilson referred to Britain as the "insular home of the Keltæ."

It was after this that skull measurements were taken to indicate that the word Celtic could have no more than a linguistic meaning and when in 1860 Davis and Turnham made their investigations on the same lines as those undertaken by Retzius and Broca on the continent, anthropologists gave up the use of the word Celtic in any racial sense.

It would now appear that, after all, the term Celtic may have a racial meaning but that the Celtic language is, in any case, no guide to it. It is probable that the Celts of prehistoric times were of the Mediterranean Race such as is still found comparatively unmixed in the mountainous parts of Britain; it is certain, on the other hand, that the Celts of Roman times were of the quite unrelated Alpine Race inhabiting Gaul and who never set foot in Britain. All that the Celtic-speaking people in Britain have or ever had in common with the Celtic-speaking people of Brittany is the language which they both acquired from the Doric-speaking Nordic Early Britons, who were never spoken of as "Celts" or "Kelts" either by themselves or by the Romans or by anyone else until the Abbe Pezron's book appeared in 1703.

II

Another very persistent idea, based on the erroneous Celtic theory, is that the ancient Britons "came over from the Continent."

A very different account of the coming of the Britons is given in the British Chronicles which were long held in disrepute but have been fully vindicated by the discoveries of Dr. L. A. Waddell. He shows that the Britons came by sea from the Eastern Mediterranean where the Nordic people had held sway ever since the founding of the First Sumerian Empire of over 3,000 years B.C.

Moreover he shows that the Nordic Amorites who were the great seafarers of the ancient world and the same people as the early Phœnicians (the Kuru-Panchela or Great Panch)—*who were not a Semitic people until in much later Roman times race mixture had set in*—were the ancestors of the Britons, Scots and Anglo-Saxons, the Scandinavian Vikings and the Normans. He shows that long before the Britons came in large numbers to colonise these islands, the seafaring Amorites had established strongholds in Britain.

A summary of the account of the coming of the Britons in 1103 B.C. is given by J. H. Harvey in *The Heritage of Britain, Our Historic Past Through 53 Centuries.* He gives this interpretation of tradition:

"It is related that a Trojan prince, Æneas, fled to Italy and obtained the kingdom of Latium. His great-grandson Brutus, was exiled to Greece, and there came

into close touch with the descendants of Trojan captives. Many of the Trojans put themselves under his leadership and eventually set sail in a large fleet, passing by sea to Gades in Spain, now Cadiz.

"They were joined there by many other Trojan clans under their prince Corineus, and the enlarged fleet sailed on, touching western Gaul, and finally landed in Britain at Totnes.

"It is probable that among the new immigrants were many refugees from the Hittite empire which had just been invaded by Tiglath-Pileser I, the "Semitic" king of Assyria.

"Brutus and his followers settled in the south of England after some conflict with the earlier Amorite Gothic Phœnician miners, the so-called giants of the chronicles, which relate that Corineus wrestled with one of the Amorite chiefs, Goëmagot, and eventually threw him over the cliff near Plymouth. The story is of interest, as it is the origin of the famous Guildhall giants of London, now known as Gog and Magog, but properly Corineus and Goëmagot.

"Brutus advanced eastwards and founded a settlement on the site of London which he named Tri-novant or New Troy, and enacted laws for the government of the colony.

"For a century or more Gothic settlement was probably confined to the south; then the north of England and the south of Scotland were also annexed, and a number of towns founded. Gaul was invaded by the Britons, and they also settled in Germany, making themselves masters of the country. Over a thousand years later the descendants of these colonists returned to England as 'Anglo-Saxons' . . ."

It is also generally believed that the early Britons came over in two large colonising waves. The second arrival may be identified with that of Part-olon some seven hundred years after Brutus, in the reign of Gorbodian I and about 395 B.C. when, as Harvey relates, "An expedition of Gothic Phœnicians under Part-olon, a native of Cilicia in Asia Minor, settled in south-west Ireland, and later were granted a part of Scotland. These Phœnicians had been driven out of Cilicia by the Spartan Greeks, who had annexed the country.

"Part-olon founded a dynasty which ruled over the Picts, the small dark people of Ireland and Scotland."

It will be seen that the above account not only pierces the shroud of mystery surrounding the origin of the Ancient Britons and opens up a long and interesting history of these people as the principal figures in the early civilisations of the Near East, but also it resolves the other great mystery which has confronted ethnologists, namely, the early race history of the Nordic peoples in general.

Hitherto the indiscriminate use of the word Celtic, where it has been so erroneously applied to the Ancient Britons, has given the feeling, even among the most advanced ethnologists, of some subtle shade of difference between the Britons and the later Saxons and Danes. Racially there was no shred of difference between them and, in fact, it is through the Britons that the historic link is to be found between the Scandinavians and the Goths on the one hand and their remote ancestors, the ancient Guti and Hittites on the other.

III

Laurence Austine Waddell, LL.D., C.B., C.I.E., to whose memory J. H. Harvey dedicates his book, *The Heritage of Britain*, as the man "who recovered for Britons the proofs of their glorious past" and whose writings are lengthily quoted in the present work, was a Fellow of the Royal Anthropological Institute, Linnæan and Folk-lore Societies, Honorary Correspondent Indian Archæological Survey and Ex-Professor of Tibetan, London University.

In view of the astounding nature of his discoveries it is important to show something of the authority and scholarship of a man whose pioneer work was, as is so often the case, almost entirely ignored by his contemporaries. Although

his views are gradually gaining acceptance after his death, it is still regrettable that his works were not more widely made known to those ethnologists abroad whose investigations so obviously suffer from the lack of just that data which his writings provide.

Armed with the knowledge which Waddell had provided, such students of race as Gunther, Madison Grant and Lothrop Stoddard could have made their case so much stronger. As it is, the early achievements of the Nordic race are entirely lacking mention in their works.

Besides the *Phœnician Origins of the Britons, Scots and Anglo-Saxons;* the *Makers of Civilisation;* and his reconstructed translation of the Elder Edda, *The British Edda,* Dr. Waddell's works included:

Discovery of the Lost Palibothra of the Greeks in 1892 followed in 1903 by *The Excavations at Palibothra,* works which received the highest praise in scholastic circles, and a long succession of volumes based on the results of original research—*Place, River and Mountain Names in the Himalayas, Wild Tribes of the Himalayas, Wild Tribes of the Brahmaputra Valley, Lhasa and its Mysteries, A Sumer-Aryan Dictionary* and *The Buddhism of Tibet,* of which *The Times* of February 22, 1895, said "This is a book which considerably extends the domain of human knowledge. Every page contains new materials; many of the chapters aré entirely new, and the whole forms an enduring memorial of laborious and original research. He is the first European who, equipped with the resources of modern scholarship, has penetrated the esoteric Buddhism of Tibet."

He was also a contributor to the *Encyclopædia Britannica,* 1909, and to the *Hastings Encyclopædia of Religion and Ethics* 1908-1921. In 1925 he brought out *Indo-Sumerian Seals Deciphered,* discovering the early Sumerian colonists of the Indus Valley to be Phœnicians, Barats, Goths and the famous Vedic Aryans 3100-2300 B.C.

It is to Dr. Waddell that we are indebted for the knowledge that the Great Bharata, the Barats, who conquered India, giving the sub-continent its first civilisation, were the eastern branch of the Nordic Khatti, Hittites, Goths and followers of King Barat, whose western branch were none other than the Ancient Britons whose latter-day descendants reconquered India under Clive giving it its second and possibly its last civilisation.

His works have been unfortunately swamped by those of other scholars who, though exploring the same field, have ignored his discoveries though never attempting to challenge him on any arguable point. Now that the Nordic world must look to its laurels it is possible at last that those Waddell has uncovered will be brought out by the ethnologists of his own country and of the countries of Northern Europe and the United States. It is not possible for this short work by a layman to do more than make an appeal to that end. That is why this book is dedicated to the first scholar who is prepared to start from here.

NOTES

(*a*) The term "Mediterranean" for the small dark long-headed people of Europe was introduced by G. Sergi and is now in general use by physical anthropologists in preference to "Iberian" or "Pelasgic."

(*b*) The data on racial characteristics, such physical features as skull measurements, height, colouring and their correlations and the accompanying mental characteristics are from the works of Ripley, Arbo, Gobineau, Madison Grant, Lothrop Stoddard, Galton and Hans K. Gunther.

(*c*) The existence in the same individual of the mental characteristics of one race and the physical characteristics of another, a sign of mixed ancestry invariably traceable within two or three generations, is most common in those parts of Europe which have long been subject to race mixture. Gunther says ". . . the outward appearance of a man (his phenotype) gives a certain clue, by no means to be

despised, to his racial membership, but not a complete proof. To have an understanding of his hereditary portrait (idiotype) we also need to take into consideration his forebears, his brothers and sisters and his offspring." It will be seen that there is more involved in the idiotype than the mental characteristics of the individual and Gunther further explains that the "recessive" qualities which emerge in the case of blue-eyed children where both parents are brown-eyed, or in cases of "recessive" mental characteristics also, presumably, it is again a question of the parents' idiotypes. A man may have an entirely different worth as an individual from his worth as a parent.

(*d*) Touching the question of the non-assimilation of Alpines with the British population in prehistoric times it is interesting to note the remarks of F. G. Crookshank, M.D., F.R.C.P., in *The Mongol In Our Midst*: ". . . it does seem probable that one explanation of the ease of childbirth among 'uncivilised' peoples and apes is to be found in harmonious adjustment between maternal pelvis, fœtal head, and intra-uterine attitude. Likewise, I am convinced . . . that many of the difficult confinements that give modern obstetricians so much trouble—especially in America—are due to blundering confusion of the fœtus who is flustered and baffled by conflicting racial memories, and by disharmonies between his head and his mother's loins."

(*e*) That the civilisation which suddenly appeared in a fully fledged form in Mesopotamia under the Nordic Sumerians in 3373 B.C. (Waddell's calculations) was transplanted in its advanced form from somewhere unknown is the general view supported among others by Prof. W. J. Perry and Dr. Millar Burrows. Waddell is content to leave it an open question whence they came except for recording some traces along the Danube Valley. Comyns Beaumont, on the other hand, while accepting Waddell's evidence in most essentials, puts forward a converse explanation of much of this evidence in *The Riddle of Prehistoric Britain* wherein he claims that even in those days Britain was the homeland of the early Nordics who set up colonies in the Near East, claiming further that the ancient known civilisations were thus outposts of a far greater civilisation in the much disputed Atlantis, of which Britain was the centre before a great calamity in the form of a comet struck Britain and caused The Flood. He contends, on the strength of very remarkable evidence, that the coming of the Britons to these islands and Northern Europe under Brutus and Corineus was merely a long-delayed return to the original homeland. But for the purposes of the present book the known record of the Nordic Race over the last five thousand years must be deemed enough. The part that these islands played in the matter is a *national* rather than a *racial* question. The Nordics *may* have radiated first from Britain to Mesopotamia, as Mr. Beaumont says, but the fact that from over 3000 B.C. they *did* radiate their civilisation *from* Mesopotamia to the ends of the earth is an early enough beginning for a story which reveals them as our ancestors who since colonising Britain twelve centuries B.C. have again spread to every continent.

(*f*) It is generally understood that the name "English" was coined in the Saxon period in England but there were "Inglings" in Norway from earlier times—the name given to a tribe reputed to worship the "God" Ing. Thor, whom Waddell has identified with Ar-Thur, Her-Tor, Hec-Tor, and Goer with his Gar-Tor (St. George with his brand and cross, and patron saint of England and first Sumerian King) was also an "Ingling" in the sense that he was the grandson of Ing—one of Ing's family.

(*g*) King Barat, tenth in succession to Thor, was the founder of the ruling clan of Barats, Spartans, Parthians, Bharati and Britons. From his date, 3174 B.C., the early Goths, Guti, Khatti and Hittites become known under a variety of clan titles—the Britons or western Bharati with their European offshoots having survived as members of the original *Ari* or Guti race of Thor, the remaining clans having survived here and there in name only.

(*h*) Five times in less than sixteen hundred years the European continent has been invaded from Asia or Africa, the Huns having reached France in 451, the Moors in 732, the Mongols under Jenghis Khan having been checked at Kiev

1222, the Turks at Vienna in 1683. In every case it was the Nordic forces which alone were able to defeat the invaders and drive back the tide. The fifth invasion began with the close of the Second World War and is still going on unchecked, with no effective Nordic element to oppose the Bolshevik advance in the countries they have overrun and immediately threaten.

(*i*) The term "Nordic," chosen by ethnologists on geographical grounds for the race now almost exclusively found in the North so far as Europe is concerned, is unfortunately not appropriate historically to a people whose record is linked with the ancient civilisations of the South and East and whose homeland or brood-land has not always been confined to its present location. It is used in this work as the term most generally used and accepted, though J. H. Harvey gives convincing reasons for preferring the word Gothic.

(*j*) The "Roundhead" rebellion:—Many years ago the author heard it suggested by his old schoolmaster, Sharwood Smith, who was keenly interested in race and an admirer of the Alpine, that the term "Roundhead" as applied to Cromwell's followers was not entirely inspired by the hair style but referred just as much to the head shape of the more extreme "Levellers."

(*k*) Blood grouping, as a means of cross-checking racial data, has not been carried far enough to provide any reliable statistics beyond showing a certain geographical distribution of the four Blood Groups. Results so far, however, indicate what is only to be expected from the fact that these groups cut across all the species of higher primates—the same four known Blood Groups being shared by most of the animal world in the sense that the distinguishing antigens and antibodies are found in the bone, tissue and secretion if not always in the blood itself. This makes it impossible to distinguish by this test one species from another and it is not likely, therefore, that the different races of man can be thus distinguished either. There is nothing to suggest that the presence or absence of certain elements in the blood *stream*, making for agglutination when different groups are mixed, is anything more than one of the less significant characteristics passed on by the "blood" *strain* and, though hereditary, the Blood Groups may have no more racial significance than has albinism.

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